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LESSON MATERIALS IN THE CHURCH SCHOOL

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LEADERSHIP TRAINING SERIES
E. B. CHAPPELL, D.D., EDITOR

LESSON MATERIALS IN THE CHURCH SCHOOL

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BY
C. A. BOWEN, A.M., D.D.

NASHVILLE, TENN.
COKESBURY PRESS
1929

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Printed in the United States of America

To

NELLIE SLOSS BOWEN

MY BEST TEACHER OF RELIGION, WHOSE
CURRICULUM SEEMS TO CONSIST OF A GOADING
EXAMPLE OF HIGH LIVING,
AN UNFAILING SYMPATHY FOR BLUNDERING EFFORT,
AND A CAPACITY TO SHARE WITH OTHERS
THE LIFE WHICH SHE SHARES
WITH CHRIST

THIS VOLUME IS
AFFECTIONATELY DEDICATED

Gift from Mrs. Mary Murphey, 7-23-57

PREFACE

THIS volume does not represent an attempt to discuss in thorough fashion the curriculum problems of religious education. Such a discussion would require a different kind of treatment which presupposed considerable knowledge of the materials used by religious educators. In order to acquaint the teachers in our Church schools more adequately with the extent of the use of such lesson materials in America this volume has been prepared. By tracing briefly the origins of some of our most widely used lesson systems it is the author's purpose to show how these systems were produced to meet certain needs arising as the development of religious education proceeded. In this way it may be seen that there is little that is new in the efforts now being made to produce materials better designed to meet the learner's religious needs.

The practical aspect of the lesson situation of the present has not been neglected. This means that much of the book is taken up with material of an informational character. Facts about existing lesson courses are set forth, but there has been little effort at evaluation. By using the situations described in Chapters VIII and IX as a kind of measuring scale, the reader may be able to discover the status of his school so far as its use of appropriate lesson materials is concerned.

In the end, however, much will depend upon the teacher's understanding of the purpose which lesson materials are to serve and upon his ability to vitalize the lessons which he teaches. For this reason a con-

siderable part of the book is devoted to recounting how teachers have made effective use of different types of lesson materials and to helping the reader to discover some of the principles essential to the successful use of these materials.

In order that the reader may understand fully the subserviency of materials to the needs of the learner's growing religious life, this treatment concludes with a description of an outstanding enterprise in curriculum-making now under way.

Though the subject of lesson materials has been rather sharply delimited from the larger field of curriculum, it has been impossible to discuss the narrower subject entirely apart from the larger. In fact, the author has felt that a clearer understanding of the purpose and use of the teaching materials of religion might appropriately pave the way for a clear comprehension of the curriculum of religious education. It is hoped that when the reader has considered the contents of this volume he will desire to make a study of that wider field of which lesson materials form but a fraction.

To the Curriculum Committee of the General Sunday School Board of his denomination the author is greatly indebted for their constructive and helpful criticisms. Dr. E. B. Chappell has rendered valuable assistance to the writer in amassing data and in the preparation of the manuscript. To his other coworkers of the Editorial force he is also greatly obligated. C. A. B.

NASHVILLE, TENN., December, 1928.

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CHAPTER I

LESSON MATERIALS AND CURRICULUM

How words change!

It is difficult enough to master the meanings of a sufficient number of terms of speech to understand what we read from day to day. Constantly new words are coming into current use. But such a circumstance would not cause us so much difficulty if old words would keep their common meanings. This, however, they refuse to do.

Take the word "curriculum" for instance. There was a time when we were rather sure of what it meant. When we used it, there was no doubt in our minds of what we were saying. "Curriculum," we knew, came from the Latin word which meant "a place of running," "a race course." It was a course of study—a line of progress through certain studies over which pupils were compelled to pass in order to get to a goal, just as runners pass over a race course to get to the wire.

There was a time when universities diagramed this course with exactness. It included so many hours spent in traveling over pages of Latin, mathematics, and other studies before entrance. It meant a similar journey through increasingly difficult subjects after the university work had been begun. At the end of the journey a diploma, certificate, or degree awaited the one who completed the course. It used to be the case that "curriculum" was one of the most easily understood words because it was so rigid and definite in its meaning.

New Ideas about Learning

But certain revolutionary developments of the recent past have arisen to plague those of us who had been so certain of what "curriculum" meant.

What has brought about this change?

The main thing is the discoveries which have been made about the way the learning process goes on. This is too intricate a subject for us to take up in a book of this kind. We can only make a single comparison to bring out what we mean. Take the case of learning a Sunday school lesson. In the old days this was understood to be an intellectual mastery of a section of a book. Being able to repeat the printed material from memory was considered one of the best tests of its having been learned. But now we do not think so much of choosing a section out of a textbook and saying it over or talking about it. We think more of the whole question of what it means for us to live the Christian life. We lay out certain character results and help our pupils to reach them through processes of growth and development. A Sunday school lesson makes up a part of the efforts put forth to promote such growth. That lesson is learned by a pupil when by means of it he changes his life in the direction of Christlikeness.

But is not this quite different from what we have been thinking of as learning?

No, not so different as it looks at first.

The old way aimed to produce character results. In trying to achieve those results, the earlier educators began with instruction. Then they went about devising ways of getting the instruction carried over into life. And there are many of us who can testify to the fine

achievements coming out of this way of teaching. Without working out a formal pedagogy, now and then one of these teachers of an earlier day would hit upon ways of carrying forward most effectively the learning process. But when instruction was thus separated from life experience, it was easy to divide it up into small units of instruction called "lessons." It was not difficult to overemphasize the intellectual mastery of these "lessons" and to create an artificial idea of how the learning process goes on.

The new way also aims at character results. But these are not sought as a "carry over" from instruction. Certain experiences are planned for. Through these experiences the learner is guided. Out of the experiences come results in the form of attitudes and knowledge and skills. And this whole process of responding meaningfully to the situations of life is called learning.

The two ways aim to reach the same result. One begins with instruction and seeks to produce character. The other begins with life experience and as a result of proper guidance expects knowledge to result along with a number of other things essential to character. From this latter point of view teaching is not something set over against learning. Teacher and pupil are not two conspirators seeking to outwit each other. Learning and teaching are merely two parts of the same process. The teacher only helps the pupil to learn. It is the learner who must take the lead in the teaching process.

If the teacher can do little *for* the learner, the curriculum maker can do less for him. And it is just at this point that the revolutionary change in the concept of curriculum has been brought about. As long as we

believed that instruction was the beginning point in learning, we prepared a course of study to furnish information. In our efforts at religious education we prepared lesson materials worked out so that the pupil could be instructed in the essential facts of Christianity. The makers of these lessons did a great deal for the pupil. The teacher who used the material did much more for him. This left little for the pupil to do for himself. It was hoped that all this information would carry over into life.

But when recent findings prove to us that learning only goes on when the pupil is taking the initiative, we cannot continue to turn out lesson materials in the old way. Were we to do so, our lessons might be criticized as hindering rather than aiding learning. And for this same reason they could not be called a part of the curriculum, for curriculum is something which helps the learning process to go on. It must function as a stimulus and aid to the learner in stirring him to make new discoveries in the field of life. Of a curriculum of religious education we should demand that it aid the learner to continually and progressively change his ways of living in the direction of Christlikeness. Perhaps an illustration will help us to visualize more clearly how learning goes on and what curriculum is.

Elements Present in a Learning Situation

Here is Mr. Thomas in the act of teaching a class of Junior boys on Sunday morning. Joe Samuels is one of his pupils. The teacher purposes that this particular Sunday school lesson shall aid Joe and the other boys in learning to live the Christian life. This means that

at this particular moment Mr. Thomas wants Joe to respond in a Christian way to what is going on in class.

Now a number of elements are present in this situation. All of these elements are going to affect the way in which Joe responds. Joe's past experience will exert a strong influence upon what he does at this time. Joe, let us say, has a healthy, religious home life. He knows persons whose Christian life appeals strongly to him. He has made many right choices in the past which have brought him satisfaction. His experience with Mr. Thomas has been helpful. He has enjoyed talking over the lessons with his father. In fact, he has come to believe rather strongly that it is a good thing for a boy to try to live as a Christian.

Joe's present state of being must also exert a strong influence upon his response. He is alert and ready for something new. He has an attitude of real interest in further trying out the Christian life. He believes in his class and his teacher. His mind is running on plans closely related to the lesson. He looks upon religion as something quite important to a boy's life. He thinks that his lesson for the day deals with matters which vitally concern him.

Joe's past experience and present state are going to help in no small way to determine how he responds to this teaching situation. They are two of the most important elements in that situation.

But other things are to be considered. The temperature of the room may make Joe sluggish. Poor ventilation and bad lighting may add to his discomfort. Noise in the room next door may divert him. His own class may be possessed of the desire to worry Mr. Thomas,

and this will influence Joe's attitude. Over the thing just mentioned the learner has little or no control.

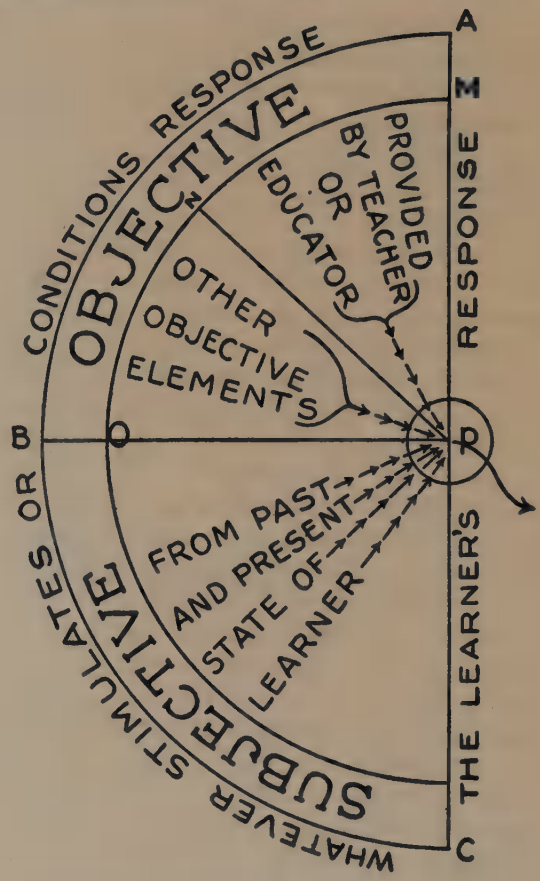
But there are some things present in this situation over which Mr. Thomas has total or partial control. Mr. Thomas can maintain an attitude which will hold the class to him and to the task of the hour. He can work out a purpose for the group and relate it to the general aims of the Christian religion. Mr. Thomas can provide Joe and the other boys with suggestions as to the handling of the question under consideration. He can show them how to get help from their books and from other sources. He can direct what goes on. When the boys reach a point in their reasoning or planning at which they need help, Mr. Thomas can share his mature Christian experience with them.

Let us isolate a single instant out of the forty minutes of this class session. Try to picture what goes on in the consciousness of Joe Samuels during this chosen instant. We shall call this "a unit of learning." We might keep our thinking clear by following the diagram on page 18. Every unit of learning is made up of *stimulus* and *response* and is usually described by means of the S–R bond. In the diagram the vertical line AC cuts across the stimulus-response bond of which a "unit of learning" is composed. On the right side of AC is the learner's response to whatever furnishes a stimulus to him. The half circle ABC represents whatever stimulates or conditions the learner's response. BCP represents the learner's past experience and present state. ABP represents the factors outside the learner's life. Over some of these outside factors little, if any, human control can be exercised; these factors

are represented by NOP in the diagram. Over other outside factors partial control can be exercised; these are represented by MNP on the diagram. The small circle P stands for the whirling center of the learner's momentary present experience. Out of the areas of stimulus BCP, MNP, and NOP come arrows which focus within the circle P. These stimuli cross the line AC, and the learner's response is indicated by the continuation of the arrows on the right side of the line AC. Instantaneously the learner's present response becomes a part of the stimulus which will help to condition his next response. In the figure the arrow is bent downward to show that in the next unit of learning this response would become a part of the "past" state of the learner.

In the case of Joe Samuels BCP would represent all of the items of his past experience with Sunday schools, teachers, parents, and the Christian enterprise, which may be exerting an influence upon him at the time. BCP also represents Joe's present attitude, understanding, and plans—in fact, all the things which are of present moment to him. NOP represents things which are more or less outside of Joe's life—the physical equipment and condition of the classroom, the attitude dominating the class at that time, and the things going on right around the class. MNP represents Mr. Thomas's plans for the class, the Sunday school lesson, the methods used in handling the class, the teacher's personality, and the enterprises which class and teacher are in the act of carrying through.

All the while we have been describing a "unit of learning." On one side of the line AC we have the



A UNIT OF LEARNING

ABC = All the elements that condition response
ABP = Objective elements
CBP = Subjective elements
MNP = Objective elements over which teacher has partial control
NOP = Objective elements not under control of teacher
P = Learner's momentary present experience

learner responding to a situation. On the other side of the line we have the things which go to produce the learner's response. When Joe *responds with meaning* to a situation, he *learns*.

Curriculum Defined

And this leads us to a definition of "curriculum." The "curriculum" is now conceived of as *all the factors that go to make up a situation to which the learner responds with meaning*. In the particular "unit of learning" which we have been describing ABC represented the curriculum. Part of the curriculum was the experience of Joe Samuels himself. Part of it was objective to him. But at a particular instant Joe responded to all these elements in a given situation. And all of these factors to which he responded went to make up the curriculum.

The Teacher's Purpose

Up to this point we have been thinking mostly about Joe. But Mr. Thomas must also be considered in this connection. From Joe's viewpoint the curriculum is something to which he responds. From Mr. Thomas's viewpoint the curriculum is something which he proposes to use as he tries to help Joe learn how to live the Christian life. Since Mr. Thomas knows that the Christian religion aims at the living of a certain quality of life, he makes this the one great objective of his teaching. As he keeps this ultimate aim in mind, Mr. Thomas also works out certain immediate aims as steps toward the attainment of the larger goal. With these before him he interprets the curriculum as all the

factors in a given situation which he can use to accomplish his purpose to aid Joe to live the Christian life. Mr. Thomas will gain all available acquaintance with Joe's past experience, and then make the best possible use of it. He will come to understand what Joe is interested in at the present and will make use of that interest. He will try to manipulate all the factors objective to Joe so that they will contribute to his purpose. Especially will he prepare himself so that his own personality will be a help in carrying his purpose through. He will use the lesson itself and the class session so that they will serve the purpose he has in mind.

But how is Mr. Thomas to know just what these ultimate and immediate objectives are? Curriculum makers will share with him the discoveries which they are constantly making concerning the ends which religious teaching should serve. The revelation of God through Jesus Christ is his main dependence at this point. He should also remember that the divine leadership is his to be followed as the exigencies of the teaching process appear.

How is Mr. Thomas to know what use to make of these various factors in the curriculum, Joe's past and present, and the things in the situation over which Joe has no control? Again the curriculum maker can be of help. He can furnish Mr. Thomas with suggestions which have come out of the experiences of other teachers who have been successful in using the curriculum as a means of securing the development of Christian character and life. The teacher can come to understand the basic principles which guarantee the successful use

of the curriculum in this way. From the several plans of teaching which are furnished him by the curriculum maker he can work out a method of his own which will guide him in his efforts to accomplish his purpose.

Lesson Materials

When we analyze the elements of the curriculum we find one of the most important of these to be lesson materials. In the diagram they are represented by the area marked off by MNP and include the objective factors of the curriculum the possible handling of which may be suggested by the lesson writer. Joe Samuels has certain printed material prepared for him. The purpose of these lessons is to help him to discover the meaning of the Christian life and to locate the problems of Christian living which meet him in the usual experiences of life. Historical subject matter from the Bible and from religious literature outside of the Bible also form a part of these lesson materials, since Joe needs to have available the accounts of how people have made a success of Christian living.

Mr. Thomas makes use of Joe's material. He also avails himself of lesson materials prepared especially for the use of the teacher. These are intended by the lesson writers to help the teacher to understand the class group so that he will be able to deal with them intelligently. The teacher's textbook suggests ways of coming to an adequate understanding of what it means to be a Christian. It points out source materials and various implements of learning to which the class group may turn as they work out the problems of the Christian life. These materials also show how the successive

experiences of the class group can be organized into a series of teaching units and how they can be articulated with the curriculum as a whole.

Lesson Materials and Curriculum

We have mentioned only a few of the purposes which lesson materials are to serve, but by this time their function should be rather clearly outlined. They are not to be set over against the curriculum. On the other hand, they form a part of the curriculum. In order to be effective, the curriculum must take more or less definite form. When phases of the curriculum reach a certain definiteness of form the result is "lesson materials." Sometimes these materials are carefully worked out with rather positive directions for the learner and the teacher to follow. At other times lesson materials are found to be general in nature with a number of different procedures suggested and calling for a maximum of originality on the part of those into whose hands they come. In both cases the purpose is the same, that of making the curriculum of religious education effective. And, of course, behind all of it stand the major objectives of the Christian religion.

It is scarcely to be imagined that the time is close at hand when carefully worked-out lesson materials will become unnecessary. For a long time those of us who teach will need the printed page with its information and carefully prepared suggestions as to how the great aims of the Christian religion may best be approximated. But it would be something to be deplored if we were not allowed to put *ourselves* into our task and make changes when we think them necessary. The

new concept of curriculum makes provision for this very thing. Wherever and as long as they are necessary, specific lesson materials must be supplied for Church school teachers. Wherever and whenever teachers of religion are able to make freer use of whatever stimulates response in the learner, the principle of free curriculum will be followed.

For Thought and Discussion

1. Take an instance of learning from your own personal experience (such as the driving of a car, the handling of a radio, the use of a typewriter). Examine the diagram on page 18. List the things which you would class under CBP. Under ABP.
2. In the instance of learning referred to in Question 1, what did your instructor do *for* you? What did you do for yourself? Did you make any use of printed material? If so, what?
3. What do you aim to accomplish when you teach a Sunday school lesson? (If you are not a regular teacher, make a hypothetical answer to this question and to questions 4 and 5.)
4. What use do you make of lesson materials before and during a class session?
5. What is your attitude (dependence, independence, indifference, carelessness) toward these materials?
6. In importance would you place your pupils above the lesson materials? Defend your answer.
7. Would you place the teacher above the lesson materials? Why? Why not?
8. After reading this Chapter how would you describe the relation of lesson materials to curriculum?

For Reading and Investigation

1. A Curriculum Study for Teachers of Beginners. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Part II. (Cokesbury Press.)
2. A Curriculum Study for Teachers of Primary Grades in the Church School. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Part II. (Cokesbury Press.)

3. A Curriculum Study for Teachers of Juniors in the Church School. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Part II. (Cokesbury Press.)

4. The Project Principle in Religious Education (Shaver). Chapter VIII. (University of Chicago Press.)

5. The Social Principles of Education (Betts). Chapter X. (Charles Scribner's Sons.)

6. A Social Theory of Religious Education (Coe). Chapter IX. (Charles Scribner's Sons.)

7. Religious Education (Soares). Chapter IX. (University of Chicago Press.)

8. Method in Teaching Religion (Betts and Hawthorne). Chapter VI. (The Abingdon Press.)

9. The twenty-sixth Yearbook of the National Society for the Study of Education. Part II. The Foundations of Curriculum Making. (Public School Publishing Co.)

CHAPTER II

EARLY OBJECTIVES AND EFFORTS TO ATTAIN THEM

It may be that constant contact with the lesson materials used in our Sunday schools has caused some of us to feel that there must be little of interest to relate about them. Far from this being the case, our literature has a past with an interesting and important story. For the next few chapters, therefore, let us look into that past and see what there is of significance to record.

Mention has already been made of the important place which objectives occupy in the planning of any kind of educational procedure. Certain rather definite purposes lay behind the efforts which representatives of religion in the different periods of human history have been putting into the education of their followers. Along with the influence of these objectives upon educational procedures went their effect upon lesson materials. In the various histories of education it has been customary to group all the purposes which seem to have been in the minds of early religious educators into two general classifications—the handing down of knowledge and the providing of discipline.

Primitive Education

In the education carried on in primitive society, the aim to hand down knowledge was necessarily prominent. The savage faced imperative demands of his existence. In his efforts to survive in the presence of many threatening dangers, he made discoveries per-

taining to the maintenance of life. His fellows also had come upon practical information equally important. Thus it came about that knowledge was pooled and more or less systematized. Tribal organization made it possible to work out regulations according to which the life of the group was to be conducted. It was but an evidence of foresight to educate the younger members to serve the purposes of tribal existence also. In this primitive situation there was little differentiation between the religious and the nonreligious. The efforts of the tribe to survive were considered to be a religious enterprise.

By the same token the education of the younger members of the tribe could be described as religious education. No more powerful objective functioned in this tribal religious education than that of handing down knowledge. At great cost discoveries had been made, and the knowledge which they represented must not be lost.

Various ways of transmitting this information to the young of each generation were worked out. In the early stages of primitive life it was not to be expected that the methods of imparting this knowledge would be formally organized. Education consisted, for the most part, of individual instruction concerning the practices of tribal life. Girls were shown how to achieve skill in the occupations considered appropriate for them. Boys were trained in the matters which were to make them useful in safeguarding the future fortunes of the group. Religious exercises served to keep vivid in the minds of old and young alike the vital elements of tribal tradition. Inviolable custom exerted a strong influence,

while sacred objects were employed in a similar manner to keep these same tribal traditions inviolate against change. Knowledge concerning tribal history and practice was thus passed down from generation to generation.

But the passing of time brought many changes. Habitual practices and customs came to be explained. Myths gathered about sacred objects and tribal heroes. As the years passed the tribe itself produced a history which needed to be preserved. About the tribal god gathered a theology. Because of the growth of custom, approved conduct came to be diagramed into a code of ethics with tabus and commandments. Each new generation arrived ignorant of the knowledge which the tribal group had amassed, and stood in need of instruction. The knowledge aim in primitive religious education came to be increasingly important as theoretical interpretation was added to the practical knowledge which was to be handed down from generation to generation.

The Effect of Writing

When civilization advanced to the point where a written language existed, the objective of handing down knowledge was greatly extended. The practical and theoretical instruction which had been given orally was now worked into written treatises. Customs were formulated in much richer detail and appeared as codes of laws accompanied by lengthy and involved explanations. Myths were expanded and enriched with details which the unaided memory had heretofore been unable to carry. The events in the history of the tribe were

gathered together and worked into a connected story. Theology became the center of a multitude of descriptions and explanations concerning the power and character of the tribal deity. Intricate theories concerning phenomena of earth and sky and life grew up. A large body of information was thus accumulated calling for scribes and teachers whose sole office was to deal with the problem of preserving and transmitting the nation's histories and traditions. This further strengthened the existing tendency to emphasize knowledge. The teaching material used was little more than a knowledge container made to serve the purpose of transmitting information *from memory to memory.*

Early Hebrew Education

Important educational objectives were set up by the Chinese, the Egyptians, the nations of Southern Asia, the Greeks, and the Romans. However, the selective purpose of such a text as this brings us to examine the educational history of that people whose story the Old Testament contains. The Hebrews were the recipients of a revelation from God unique in its clearness and depth. In the early centuries of the history of this people we find them making discoveries about God. As Jehovah led them on, they learned more and more concerning him. These early discoveries were practical, having to do with the everyday needs and practices of the Hebrew tribes. In the case of this people, the usual method of pooling discoveries was carried out. Deposits of religious information increased. One day in the week, called the "Sabbath," was set apart as sacred. Certain weeks of the year likewise were de-

voted to the celebration of Jehovah's providence and power. An ark and other sacred objects came to have unusual religious significance. Details of worship were worked out. Codes of conduct grew up. Now and then the voice of a prophet would herald the will of Jehovah. The exigencies of national existence brought to this people an increase of the conviction that they were the peculiar possession of Jehovah the Lord of all the earth.

The passing of time also brought with it the increase of theoretical knowledge. Explanations gathered about current practices and sacred objects. The concept of Jehovah was enriched as divine attribute upon divine attribute was discovered. In the midst of the increase and complication of religious knowledge the Hebrews appeared determined to preserve their peculiar sense of the protection and leadership of Jehovah. That the trend of Hebrew religious education turned in the direction of emphasizing knowledge-transmission does not obscure the one major objective which held supremacy all during the history of this people—that of holding true to the peculiar mission for which Jehovah had set them apart.

The expected complication and increase of existing knowledge materials took place when writing became more or less common among the Hebrews. The oral accounts of early happenings in the nation's history were worked into a connected whole here and there enriched with comments bringing out the religious purpose which the writer had in mind. Explanations of Jehovah's purpose and character were clarified and enriched. Customs and religious practices were justified and explained. Traditions sprang up in great num-

bers. Thus knowledge materials multiplied. As was pointed out in another connection, lesson materials as used by the Hebrews tended to become vehicles for transmitting the knowledge represented in the sacred Scriptures and traditions.

The Influence of Ezra

Ezra has been described as one of the outstanding religious educators of all time. At least he exerted a powerful influence upon the educational history of the Jews. Coming at a time when the prestige of the Temple had been partially eclipsed and the observance of the sacred seasons had lapsed, it was possible for him to emphasize as never before the importance of the sacred writings. A scribe himself, it was natural that he should have a firm belief in the importance of the law and the traditions. Gathering about him a group of fellow scribes and teachers, Ezra inaugurated a movement to spread the knowledge of their written statutes among the Jews of Palestine. The adults were instructed by means of public gatherings in Jerusalem and in other parts of the land. The synagogue, primarily a place of prayer, became a school where the Scriptures were read and interpreted. In the course of time, these interpretations became so rigid that the teaching in the public services of the synagogue came to be little more than the repetition of scripture and tradition.

Nor were the children neglected. The synagogue furnished them a school where they were taught the sacred Scripture and the traditions. The home was also enlisted in this enterprise, and the younger children

were drilled in the simpler portions of the Scripture as a preparation for the work to be done later on in the synagogue school. The suffering of the nation turned its life in upon itself. No foreign literature or philosophy was tolerated in Jewish schools. Instruction was limited to the sacred writings of the Hebrews themselves. The constant threats against the existence of these sacred writings strengthened the desire to preserve them in the memory of each new generation. The letter took precedence over the spirit and meaning of the law. Books were held to be more important than life. Memorization came to be regarded as the highest form of learning. In the pupil the teacher saw a receptacle in which was to be stored the knowledge which had come out of the sacred past of the nation. In this way there was brought about an emphasis upon getting and transmitting knowledge which set aside the more vital elements in the religious education of this people. There are many who assert that the narrowing of Hebrew education to the point where it was little more than the transmission of knowledge served a very definite purpose. By this means the purity of the Old Testament record was preserved. In this way a peculiar people, separate from the peoples around them, was also able to hold on to a type of life quite superior to that of their world neighbors.

At the Time of Christ

Into this narrow educational situation Jesus Christ was born. Within the circle of his Nazareth home he was taught as a little child. To the synagogue school he went to be instructed in the Scriptures and traditions

of his people. We have no ground for believing that his education differed in any way from that which other Jewish children of his time received. Indeed, the story of the school days of this Pupil would make a fascinating study.

We are told, however, that in his early youth he made a journey to Jerusalem and there amazed the teachers with his ability to discover meanings in what was being taught him. We can in all fairness imagine this Pupil leaping the barriers of the rigid mechanical educational methods of his day and striking out along independent lines as he sought to think through the significance of the life that went on about him.

Soon we see this Pupil as a teacher. He has come to be called the Master Teacher. As we study his method we notice how completely he broke with the traditions of the synagogue schools. He refused to be held down to the rigid interpretations of the old rabbis. He had an authority of his own that shocked these slavish repeaters of tradition. He denied that the literal interpretation of the Scriptures was to be followed. He wrote nothing. He refused to exalt the powers of memory. Right conduct, right thinking, right attitudes, intimacy with God, the life of sympathy and understanding—these were some of the things which he strove to bring to supremacy in the lives of his disciples. They were his educational objectives. In Jesus Christ the higher educational ideals of Judaism were restored. His principal lesson materials were the common experiences of life—a woman in the act of making bread, a sower, a little child, or even a Samaritan. When written

materials were employed in his teaching they were vitalized and liberated from the blight of literalism.

Early Christian Education

During the formative days of the Christian Church at least two opposing forces were at work. Christianty began as a teaching religion. Since its first leaders were Jews steeped in the methods of the synagogue, they tended to make use of the teaching procedures with which they were familiar. The Hebrew Scriptures themselves were revered and preserved by the early believers. These Scriptures were taught to the children of Christians and to new converts from among the Gentiles. Hebrew worship forms and sacred hymns were taken over into the services of the early Church. The tendency to bring Christians to feel that they were Jehovah's peculiar people, even more "elect" than the Jews, was strong. Had this tendency met with no opposition, Christian education would merely have become another form of Jewish education with its emphasis upon the handing down of knowledge.

On the other hand, the most dynamic element in early Christianity was something not contained in books. God-consciousness was real and powerful in the lives of those to whom Jesus had revealed the divine Father. And this awareness of the Christ-revealed God tended to sweep away the barriers of race and nation. Christianity felt the impulse to go to the ends of the earth with the news of salvation through Jesus Christ. In the fervor of this mission institutions were partly forgotten. Existing Scriptures were taught as the words of life. In addition, oral "good news" accounts of

Jesus, themselves throbbing with living experience, were passed along to "fulfill" and make meaningful the older Jewish teachings. Both the teaching materials and methods of the teachers were emphatically vital. The early believers were making of life a new experiment in bringing about the reign of Christ over all the phases of human experience. In a higher sense than ever before members of the human race were aware of themselves as children of God.

The resultant of these two opposing forces was a widening of the aim and method of Jewish education in so far as this was appropriated by early Christianity. Christian education proposed to train for wider and more complex relationships than had been visioned by Hebrew teachers. The Christian was to function as a world citizen and as a brother to all humanity. At the beginning Christianity represented a movement affecting the lives and experiences of men wherever it went.

Developments

However, as Christian history lengthened, a number of results came about at which we need not be surprised. There was the effort to formulate the new experience, the complication and enrichment of the word-of-mouth traditions, the use of vivid and instructive symbolism and liturgy, and the increasingly involved explanations of Christian faith and practice.

In the course of the years the oral gospel was put into writing. Alongside the Gospels, historical accounts of the early apostolic age and the correspondence of Church leaders took their place. Thus Christian

Scriptures came to exist beside Jewish Scriptures in an inspired record called the "Bible." Outside the land of Palestine converts from heathenism stood in need of instruction concerning the monotheistic preconceptions and moral requirements of Christianity. Instruction prepared the way for a significant experience of Christ on the part of those being evangelized. Further instruction helped them to grasp the implications of Christian discipleship. However, the large number of converts calling for instruction made for the repetition of more or less standardized information. Catechisms usable in mass instruction came to be featured in Christian education. In time the formulation of belief reached the point where complete creeds were worked out. Thus we see how Christian education was coming to place emphasis on the transmission of knowledge, also how rather rigid formulation of teaching materials was taking place.

Progress Set Back

As the Western Christian movement came to be dominated by Roman Catholicism, the progress of Christian education in the direction of the more vital and dynamic objectives received a check. Romanism emphasized authority. This made the education which it fostered disciplinary. Romanism produced a set of dogmas which were placed above the Scriptures and were made more or less independent of conduct. The intellectual acceptance of these dogmas was the desired end-result of Christian education as it was then carried on. In this case the effort was not to prepare Christians to function as world citizens and as brothers

to all mankind. Rather it was to deepen the spirit of dependence upon Romish authority. Christian education was tending backward toward primitive education, which proposed to train its members to serve the ends of the tribe. The vital elements which were stressed in the education carried on by the early Christians were largely lacking.

In such a situation we should expect to find the major emphasis being placed on the mechanics of learning. The history of Western Christianity between the fourth and fifteenth centuries reveals an ornamentation and enrichment of the external elements of religious instruction. The power of the sacred symbol was clearly recognized. The symbolism of the cross was expanded in most ingenious ways. The architecture of the church was called into service to impress the desired ecclesiastical ideas upon the worshipers. Bones, statues, candles, incense, pictures, holy water, windows, images, and other religious objects ornamented the church buildings. Pageantry, music, genuflection, crossing the breast, responses, and other like religious exercises played a prominent part in the teaching which was carried on. The creeds and the catechism were employed in a most mechanical way. Instruction was scanty and was formalized by skillful labor-saving devices and memory aids. When we add the fact that the various vernaculars were despised by the Romanist teachers of this period, the faultiness of the whole procedure is clearly seen.

The reaction against this extreme mechanization of the learning process comes in for our consideration in the chapter following.

For Thought and Discussion

1. Why did primitive people seek to hand down knowledge with such care?

2. What effect did the rise of the art of writing have on the transmission of knowledge?

3. Is it vitally important that knowledge be preserved by handing it down from one generation to another? Give reasons for your answer.

4. In what ways did early Hebrew education resemble that carried on by primitive peoples?

5. What were the principal lesson materials used in the synagogue?

6. What use did Jesus make of lesson materials? Try to imagine how Jesus would use materials if he were teaching to-day.

7. How were new converts taught by the early Christians? Why? was instruction so necessary?

8. What effect did the Roman Catholic emphasis upon authority and dogma have upon later Christian education?

9. In what way did Roman Catholic education resemble tribal education?

10. As your think over this chapter, what part would you say discipline has played in the educational procedure which we have examined? What part has the desire to keep and transmit knowledge played?

11. Do you think that discipline has any place to-day among the objectives of religious education? Defend your answer.

For Reading and Investigation

1. A Brief Course in the History of Education (Monroe). Chapters I and V. (The Macmillan Co.)

2. The Curriculum of Religious Education (Bower). Chapters I and II. (Charles Scribner's Sons.)

3. A History of Religious Education in Recent Times (Brown). Chapter I. (The Abingdon Press.)

4. Yale Lectures on the Sunday School (Trumbull). Chapter I. (Charles Scribner's Sons.)

5. Sketches of Jewish Social Life (Edersheim). Chapters VII and VIII. (George H. Doran Co.)

CHAPTER III

DEVELOPMENTS COMING OUT OF THE PROTESTANT REFORMATION

DURING the period of the Reformation a reaction against the extremely mechanical point of view in education just described took place. However, it is quite easy to overrate the magnitude of this change. Had the progressive discovery of the logical implications of the Reformation been unhindered, the vital and dynamic elements of religious education as carried on by the early Christians would have been rediscovered. The reader may recall the enthusiastic words of Luther. "What is contrary to reason is certainly more contrary to God. For how should not that be against divine truth which is against reason and human truth."[1] But Reformation leaders came to the conclusion that the authority of the Romish Church must be met by the authority of a Book. Though the individual was not forgotten, his development was sought by bringing him to the intellectual mastery of the knowledge materials contained in this authoritative Book. Thus later on Luther came to say: "The more subtle and acute is reason, the more poisonous a beast, with many dragon's heads, is it against God, and all his works."[2] By this statement the great reformer showed that he

[1] Quoted in "A Brief Course in the History of Education" (Monroe), page 191. Published by the Macmillan Company. Used by permission.

[2] Ibid., page 191.

had cooled off in his fervid confidence in the capacity of the individual to judge rightly.

The Older Educational Objectives Still Powerful

The Reformation movement had failed to cut loose entirely from all the presuppositions which the Romanists held in regard to the imposition of external authority upon the individual. Accordingly there was no radical breaking away from the control of the knowledge and discipline aims over the methods and materials of religious teaching. Whatever changes occurred tended in the direction of modifying this control rather than throwing it off altogether. The tendency to turn back to the educational methods of Judaism was still strong.

Early Protestant Lesson Materials

Before the Reformation actually began in Germany efforts were being made to provide instruction in the Christian religion in the common speech of the peoples of other countries of Europe. Those brave forerunners of the Reformation, the Waldenses, prepared a catechism to be taught to the densely ignorant peoples with whom they were working. The same thing was done by the Bohemians in the land of John Huss. Across the Channel Wycliffe brought out a catechism in the English language containing questions on the Creed, the Lord's Prayer, and the Ten Commandments. Luther prepared a larger and smaller catechism, while Calvin issued two catechetical lesson helps for supplementary use in the Protestant schools. The Protestant theory that the individual's salvation was partly de-

pendent on his understanding of the Scriptures brought the Bible to the fore as the textbook of religion *par excellence.* Thus Luther put it: "Above all things let the Scriptures be the chief and most frequently used reading book, both in the primary and high schools; and the very young should be kept in the Gospels. Is it not proper and right that every human being, by the time he has reached his tenth year, should be familiar with the holy Gospels in which the very core and marrow of his life is bound?"[1]

While much of the strength of this new interest in education was turned into the organization of Latin schools for training leaders to man the new movement, there was a sustained effort to instruct the masses of children in the truths of religion. As we have already seen, this instruction was overwhelmingly book-centered. The learner was given slight consideration. The Bible itself received primary emphasis. Creeds and catechisms whose authority rivaled that of the Scriptures had an important place, a major purpose being to train the pupils for skill in debate. As one writer puts it: "The entire work of the school was directed to the exposition of Christian literature and doctrines and to the development of exegetical and polemical ability."[2] However, the teaching value of songs and other elements of group worship was not for-

[1] Quoted in "The History of Modern Elementary Education" (Parker.) Page 44. Published by Ginn & Co. Used by permission.

[2] "A Brief Course in the History of Education" (Monroe). Pages 193, 194. Published by the Macmillan Company. Used by permission.

gotten. Soon Protestantism came to have an extensive hymnology.

Romanist Materials

With characteristic alertness the Romanist leaders discovered the danger to their cause which the educational and religious movement then under way threatened. Their response was prompt and effective, and the advance of the Reformation was slowed down by the educational activity of the Jesuits and their colaborers. In the preface to the "Catechism of the Council of Trent" we have the statement of the council that "the heretics have chiefly made use of catechisms to corrupt the minds of Christians. . . . The Holy Synod rightly decreed that both the pestilential preaching and the writings of the false prophets must be met by opposition."[1] The council felt it "necessary, after so many written treatises of Christian doctrine, to put forward a new catechism for pastors, by the care of an Æcumenical Council, and the authority of the Supreme Pontiff."[2]

Along with the revival of catechetical instruction in the Romanist Church, there came a reëmphasis upon the older teaching materials once widely used. The catechisms then in existence were reworked to meet the new doctrinal demands of the Reformation era, and schools not unlike the old catechetical groups of the first centuries of the Christian era began to multi-

[1] Preface to The Catechism of the Council of Trent, Question VI. Quoted in "Yale Lectures on the Sunday School," by Trumbull. Page 70. Published by Charles Scribner's Sons. Used by permission.

[2] Ibid. Question VIII. Quoted on page 71.

ply. The remarkable way in which the Romanists are able at the present time to indoctrinate their children with the dogmas of their Church testifies to the effectiveness with which they have continued to make formal use of doctrinal subject matter in their schools. Reference is made later on to the lesson materials now in use in the Roman Catholic Sunday schools of America.

Subject Matter in Use in England

A few threads of the story of the progress of this movement in England must be gathered up to make our narrative at all adequate. By the time of the Reformation the Churches of England were requiring the curates to teach "the whole Paternoster and Creed in English by rote."[1] A catechism for children was given a place in the Prayer Book of Edward VI. Nowell's Catechism, prepared by the Dean of St. Paul's, appeared in 1570 and became a standard manual for use in the religious instruction of children by the Church of England. The predominantly ecclesiastical character of the subject matter used in the schools is well illustrated by the title page of "The Protestant Tutor," published in London in 1716.

"The Protestant Tutor, Instructing Youth and Others in the Compleat Method of Spelling, Reading and Writing, True English: Also Discovering to Them the Notorious Errors, Damnable Doctrines, and cruel massacres of the bloody Papists, which England may expect from a Popish successor. To which is prefixed a timely Memorial to All True Protestants Demonstrating the Certainty of a horrid and damnable Popish Plot now carrying on in Great Britain, in order to destroy His Majesty,

[1] Ibid., page 78.

King George, and Royal Family, Introduce a Popish Successor and involve their Kingdom in Blood and Fire. Likewise the Most Gracious Declaration For Liberty of Conscience. Published by Order of King and Council."[1]

The Westminster Shorter Catechism later came to hold a place of great influence among English Protestants. However, Dr. Isaac Watts was sorely dissatisfied with the mechanical trend which the use of these catechisms was giving to the religious teaching of his day and attempted by casting the questions and answers of the catechism into simpler forms to vitalize the teaching then being carried on.

John Wesley made a point of preaching to children. This was followed up by the organizing of the converts into "classes" for instruction concerning the processes of the spiritual life. This instruction was given orally, and those who could read were acquainted with the most effective ways of using the Bible. These efforts of Wesley represented a reaction from the purely mechanical memorization of little-understood passages of the catechism then in vogue.

It was about this time (1784) that Robert Raikes established "Sunday Schools." At first paid teachers gave lessons in reading and in the Church of England Catechism. Later on voluntary teachers were secured and the range of instruction was widened to include first the memorizing of Bible verses and next the "systematic study of the Bible in limited lessons, week by week, with a classification of scholars in accordance

[1] Fac-simile reproduced, opposite page 182, in "A Brief Course in the History of Education" (Monroe). Published by the Macmillan Company. Used by permission.

with their age and attainments." The story of how this more or less secular organization came to occupy a place of major importance in the Church life of America is too familiar to be retold in this connection.

A Time of Transplanting

It was inevitable that the early colonists, most of them from the British Isles, should bring to America their cherished traditions and institutions as well as their idea about religious teaching. They were largely motivated by the desire to preserve peculiar religious convictions which they had held in the face of opposition. They proposed to see to it that to the coming generations the precious religious "deposits" which had been accumulated at such cost were safely handed down.

The situation in the American colonies was ripe for the establishment of schools in which there would be little or no differentiation between the secular and the religious. At first outside of New England there was not the impetus to educate all the children of the community. However, the gravitation of Quakers, Baptists, Lutherans, Presbyterians, Methodists, and Moravians into the other colonies brought about an emphasis upon the Bible and the doctrines of Protestantism similar to that which had been placed on the use of such subject matter in Europe. In these communities the idea prevailed that the Church should have charge of the training of children. This naturally led to the establishment in many quarters of the parish or parochial school.

But it is to New England that we must turn for the

classical example of the transplanting to America of the Reformation creedal struggles, and the teaching procedures of the early Protestants. Here the Calvinistic phase of the Reformation movement progressed almost without check, and schools on a militantly religious basis flourished. Strict Puritan commonwealths found themselves free to provide ways of passing down their traditions to their children.

The Sunday School Brought to America

It was only a few years after Robert Raikes had begun his philanthropic endeavor which took the form of a "Sunday school" that similar schools appeared in America. As was the case in England, the first schools were largely fostered by laymen. There was little if any differentiation between secular and religious elements in the instruction. Reading, writing, simple figuring, Bible, doctrinal teachings, and conduct codes were taught together. In the course of time the Churches came to take over the Sunday school as a promising agency. The Methodists were especially appreciative of its worth. Just as Wesley had encouraged Robert Raikes and allowed him the use of the columns of the *Arminian Magazine* in reporting his experiment at Gloucester, so the founders of American Methodism stood for the promotion of this agency of religious education apparently so well adapted to a pioneer situation. In the 1796 edition of the Discipline is found the following exhortation concerning the Sunday school, by Bishops Coke and Asbury: "Let us labor among the poor in this respect, as well as among the competent. O, if our people in the cities, towns

and villages were but sufficiently sensible to the magnitude of this duty, and its acceptableness to God—if they would establish Sabbath schools wherever practicable for the benefit of the children of the poor and sacrifice a few public ordinances every Lord's Day in this charitable and useful exercise, God would be to them instead of all the money they lose."[1]

The Use of Theological Material

It has already been pointed out that the early American educators differentiated little if any between secular and religious lesson materials. Outside of New England the three "R's" were taught along with and partly by means of the Bible. Religious catechisms similar to those used by English nonconformists found their place in this same instruction.

As has been stated, the New England schools were particularly free to emphasize the Bible and ecclesiastical catechisms. The Horn Book, in reality only a wooden paddle with a sheet of paper over which was placed a thin covering of transparent horn, usually contained the alphabet, certain syllables illustrating the use of the vowels, and the Lord's Prayer. When the pupil had mastered the Horn Book he took up the New England Primer. One of the early editions of this book shows a preface made up of solemn warnings to the young student. Following this comes the alphabet and a spelling list. Then a picture alphabet, each letter illustrated with a rhyme such as

[1] "A History of the American Sunday School Curriculum" (Lankard). Page 65. Permission of the Abingdon Press.

"In Adam's Fall
We sinnèd all."

The picture alphabet is followed by "An Alphabet of Lessons for Youth," abounding in moral precepts most of which were taken from the Bible. Next in order come the Lord's Prayer, the Creed, the Commandments, and "the numeral Letters and Figures which serve for the ready finding of any Chapter, Psalm and Verse in the Bible."[1] The next section of eight pages contained a picture of the burning of John Rogers and verses said to have been written by the martyr to his children. The primer concluded with a section of forty pages containing "The Shorter Catechism agreed upon by the Reverend Assembly of Divines at Westminister."[2]

A number of other primers were in use in New England at this time, but their contents represented little variation from what we have just described. During the week at home and at school the Shorter Catechism was drilled into the memories of the children so that on the Sundays set apart for the recitation of this material before the whole congregation they might show their aptness. When the spelling book came to compete with the primer, the transition from the existing emphasis upon Biblical and theological themes in the teaching materials used was not marked. The old Webster's "blue-back" speller contained a "moral catechism" dealing with topics of a religious nature.

[1] Quoted from the 1727 edition of the New England Primer, on pages 75 and 76 of "The History of Modern Elementary Education" (Parker). Published by Ginn & Co. Used by permission.

[2] Ibid.

The secondary schools carried the pupil into the study of the dead languages for the purpose of aiding him in handling the source books of his religion. He was constantly catechized on the religious teachings to which he had been introduced. The schools of higher learning had the very definite objective of saving souls and training young men for the ministry, and their courses of study were predominantly theological in character. The pupils of colonial America, especially those of New England, were engulfed in a veritable sea of theological information.

Biblical Material Becomes the Center of Interest

When the Sunday school was transplanted to America the doctrinal catechism was at the height of its popularity. As this philanthropic agency came to be employed by the churches it was but natural that the Sunday school should make some use of the catechism. So it was that the Methodists of America were soon teaching the three Wesleyan catechisms in their Sunday schools. *Catechism No. 1* was framed to meet the needs of children under seven years of age; it dealt with such topics as God, the creation of man, the fall of man, the redemption of man, heaven and hell. *Catechism No. 2*, intended for use by children over seven, dealt more thoroughly with the topics already listed and added such matters as redemption, the Holy Ghost, the Word of God, the sacraments, and prayer. *Catechism No. 3* was written for young people and furnished them with the theological evidences of Christianity and proofs of the dependableness

of the Scriptures. The spirit of the age was finding expression in the teaching materials employed in popular religious instruction.

But with the coming of the Sunday school there also arose in the Churches of America an interest in Bible study, and in this way a lively competitor to the theological catechism entered the field. The first half of the nineteenth century witnessed a contest on such even terms that the outcome was often in doubt. The Wesleyan Revival spread to America and brought with it a further emphasis upon the importance of the Scriptures. Methodists read their Bibles and thereby found a way into the presence of God. The Book itself began to receive recognition alongside and even above the various catechisms.

It would have been too much at this time to expect a change in the method used in teaching the Bible. The old memoriter scheme of teaching was put to the service of getting the minds of children stored with Biblical passages instead of with the answers to theological questions. For a time a kind of educational stampede took place. Without supervision and with small recognition of the appropriateness of the passages handled great bodies of Biblical material were memorized. The familiar motivation of punishment and reward afforded much of the stimulus to the efforts of the younger reciters. In his childhood the writer has heard older Sunday school workers tell of receiving tickets for large amounts of memory work and of hoarding these tickets so as to secure a Bible or some religious book as a reward. The spirit of rivalry helped forward the process as recitation contests were held from time to

time. That this extreme emphasis upon undirected memorization should bring about a reaction was to be expected.

When the reaction came it was met by the effort on the part of Sunday school leaders to select portions of the Bible for interpretation as well as for memorization. Before 1830 several schemes embodying the new idea were attempted with more or less success. In 1823 such a "lesson system" was issued by Mr. Truman Parmele, superintendent of the Utica Union Sabbath School, and in 1824 by Tomlinson and Seaton. When in 1824 the American Sunday School Union came into existence, this body became interested in the lesson system movement just beginning. In 1825 the *Union Selected Lessons for One Year* were issued by the newly formed organization, partly for the purpose of getting Sunday schools to test out the new scheme. Reports on the experiment were favorable, and the trial list was revised and later expanded. By 1827 the Union was proposing a five-year series of annual courses of instruction. In 1832 the *Union Selected Scripture Lessons* found a companion instrument of instruction in the *Union Questions*.[1] The *Questions* were prepared to serve the purpose of guiding the pupil in studying the Scripture selections. The teacher also received help in that the most "important" parts of the passages under consideration were pointed out. The wide popularity of the *Selected Lessons* and *Questions* showed that they met a real need.

[1] Both of these were prepared by the American Sunday School Union. See "A History of the American Sunday School Curriculum" (Lankard). Page 163.

A Period of Confusion

Such an impetus had come to the study of the Bible that efforts to provide lesson material for the Sunday schools were greatly multiplied with the result that confusion reigned for a time. Into this "Babel Period" we cannot go further than to indicate how denominational activity in the area of Sunday school publications and the determination of private publishers to capture the field combined to throw into disorder all the plans then under way for furnishing lesson materials for the Sunday school. What seemed in 1830 to be a resistless movement in the direction of a uniform system of lessons was held up for several decades. And during this period of confusion the catechism reasserted itself with considerable force. By the middle of the nineteenth century our Sunday schools were committed to Bible "question systems" not so greatly in contrast to the theological catechisms of Puritan days and those published earlier by the European Protestants.

The use of Harvey Newcomb's lessons, promoted by the Massachusetts Sabbath School Society about 1830, was limited largely to New England. Close to the middle of the last century Orange Judd, an editor of agricultural papers, published another lesson system in four volumes under the title, "Lessons for Every Sunday in the Year," which achieved a wide circulation. It was bound very much like Webster's Blue-Back Spelling Book. During this period the Moravians succeeded in getting their "Verse-a-Day Plan" of lesson study approved for a time by the American Sunday School Union. This plan called upon the pupil to memorize one verse a day, the seven verses for the week

constituting the Sunday school lesson. The Westminster Shorter Catechism enjoyed a revival of popularity, and even the New England Primer was republished and circulated somewhat extensively. Meanwhile the Selected Scripture Lesson System promoted by the American Sunday School Union along with several of the denominational systems won and held large bodies of enthusiastic supporters. Nor, to add to the confusion, was there a lack of effort to grade some of the materials being circulated. Newcomb prepared a "First Question Book" for the younger pupils. The American Sunday School Union put out a "Primer" for use with infant classes. The Massachusetts Sabbath School Society published its "Infant Series" to serve a similar purpose.

Forerunners

In this period it is interesting to find certain forerunners of important developments later on. One of these was the principle of experimentation. In a number of cases "trial lists" of lessons were put into circulation. These were followed by "revised lists," which were finally adopted. All of this went to show the care with which the Sunday school leaders of that day were dealing with their problems. Another of these precursors of later developments was the use of the "completion sentence" scheme of testing the pupil's knowledge. He was called upon to write in the blank space left in his book the correct words to make the partial statement complete. A forerunner of the correlated lessons so familiar to Junior workers who have used the *Closely Graded Lessons* was the grouping together of all the

Golden Texts, hymns, and other memory work for the month in a separate section of the pupil's book.

Dominant Objectives

Amid all the confusion of the Babel Period objectives are difficult to isolate. However, we find that the purpose of handing down bodies of religious information was dominant. The lessons were material centered. Though efforts were made to adapt the materials to meet the pupils' age limitations, this adaptation was partial and ineffective. The fact that the pupil had to meet the requirements of the lesson material rather than lesson material the needs of the pupil also made the use of these lessons a disciplinary experience. Mr. Dooley once said: "It don't make any diff'rence what ye tache childrin pervided they don't like it." He must have been referring in a general way to nineteenth century religious pedagogy.

For Thought and Discussion

1. What kept the Protestant Reformation from bringing about a complete breaking away from the control of knowledge and discipline aims over the materials of religious instruction?
2. Why did the Protestants emphasize the teaching of the Bible?
3. How did the Romanists meet the Protestant threat?
4. What features of European Protestantism were transplanted to the religious schools of America?
5. What religious teaching materials were used in the early schools of New England? Why was there so little differentiation between secular and religious education at that time?
6. What brought about the decline of interest in the catechism and the increase of the popularity of Bible study?
7. What brought about the period of confusion after 1830?
8. Were the lesson materials mentioned in this chapter used to

furnish information or to provide discipline? Or were both objectives influential in the preparation and use of the religous teaching materials discussed? Defend your answer.

For Reading and Investigation

1. A History of Modern Elementary Education (Parker). Chapter III. (Ginn & Co.)
2. A Brief Course in the History of Education (Monroe). Chapter VII. (The Macmillan Company.)
3. The Curriculum of Religious Education (Betts). Chapters II-V. (The Abingdon Press.)
4. A History of Religious Education in Recent Times (Brown). Chapters II and III. (The Abingdon Press.)
5. A History of the American Sunday School Curriculum (Lankard). Chapters I-IX. (The Abingdon Press.)

CHAPTER IV

INTERNATIONAL UNIFORM LESSONS

It is not difficult to see that the period of confusion which has just been described was only preparing the way for an extreme reaction in the direction of uniformity. By the third decade of the nineteenth century dissatisfaction with the old unsystematized memorizing of Bible passages had become widespread. This dissent from existing conditions took form in the effort made by the American Sunday School Union to provide *Selected Lessons* These *Lessons* were finally worked out so as to cover the teachings of Jesus, the Epistles, Revelation, and the Old Testament narrative and prophecies. They provided a "uniform" lesson for all the pupils in the Sunday school. When in 1828 the American Sunday School Union provided helps for the *Selected Lessons* in the form of the *Union Questions* the movement in the direction of a uniform lesson system appeared to be well under way. We have already seen how this movement was held back for three decades.

The Movement Toward Uniformity

In 1820 and later the reaction toward uniformity was away from indiscriminate Bible memorization. Following 1860, the second reaction toward uniformity was away from a "Babel" of competing lesson systems attempting to interpret the Bible. Differentiation of effort had so complicated matters that the idea of

uniformity became a symbol of perfection. It was deemed wise at any cost to simplify the procedure of lesson making. Even the efforts at grading the material were put aside. In the minds of some the problem was "Graded Materials and Chaos Versus Uniformity and Simplicity." And the decision was in favor of simplicity. It is an ever recurring problem, with which modern Sunday school lesson makers are all too familiar.

This movement toward uniformity was accelerated by the organization of training classes for Sunday school teachers, patterned after the normal schools fostered, at that time, by several of the States. As the professional spirit arose among these religious workers they began to agitate for some form of deliverance from the hopeless confusion then existing. It was in one of these Sunday school teachers' organizations, the Chicago Teachers' Union, that Rev. John H. Vincent began to plead for a uniform system of lessons. In this he was ably seconded by a layman, Mr. B. F. Jacobs. In 1866 Dr. Vincent began to publish in the *Sunday School Teacher's Quarterly* a course of lessons which he was working out entitled "A Two Years' Course with Jesus." In the midst of the preparation of these lessons Dr. Vincent resigned to become secretary of the Methodist Sunday School Union (and later on to be elected bishop of the Methodist Episcopal Church). His place was taken by Dr. Edward Eggleston, who carried forward with vigor the task just begun by his predecessor. Dr. Eggleston changed the name of the *Sunday School Teacher's Quarterly* to the *National Sunday School Teacher*, and in his periodical of the National Sunday School Convention he began to issue

lessons of his own which he called the *National Series*. Like the *Berean Series*, which Dr. Vincent was preparing for his denomination, these lessons were uniform in character and contained a number of features, such as lesson analysis, geographical and archæological lesson helps, Scripture exegesis, etc., which were later to be incorporated into the lesson helps prepared from the *International Uniform Lessons* outlines. The fact to be remembered is that these two creators of Sunday school literature, by furnishing material greatly superior to the lesson systems then in existence, were paving the way for the consolidation of all the competing agencies of lesson production. Further impetus was given to this movement by the advocacy of uniformity on the part of Mr. B. F. Jacobs, of Chicago. His enthusiasm for the ideal of having the Christians all around the world study the same Sunday school lesson knew no bounds, and with skill and vigor he set about the achieving of this result.

The Origin of the International Lesson Committee

There was much opposition yet to overcome, not the least of it coming from the denominational publishing houses which had already invested rather heavily in the courses of study then in use. But the popularity of the *National Series* and the *Berean Series*, the invincible energy of Mr. Jacobs, and the spirit of cooperation of other leaders combined to overcome all opposition; and a "Trial List" of uniform lessons for the year 1872 was authorized by a conference composed of representatives of twenty-nine denominational pub-

lishing houses which met in New York, August 8, 1871. This body appointed a committee to prepare the 1872 outlines. One of the problems which confronted Mr. Jacobs and his coworkers was that of having the National Sunday School Association give the "Trial Lessons" a chance to be tested throughout their constituency. Accordingly at the meeting of the Convention of the Association at Indianapolis, Mr. Jacobs offered the following resolution:

"*Resolved*, That this convention appoint a committee to consist of five clergymen and five laymen, to select a course of Bible lessons for a series of years not exceeding seven, which shall, as far as they may decide possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments semiannually or quarterly, as they shall deem best, and to publish a list of such lessons as fully as possible, and at least for the two years next ensuing, as early as August 1, 1872; and that this convention recommend their adoption by the Sunday schools of the whole country; and that this committee have full power to fill any vacancies that may occur in their number by reason of the inability of any member to serve."[1]

To the surprise of many, Dr. Eggleston opposed the proposal on the ground that such a sweeping movement toward uniformity could very easily prove to be a hindrance to the preparation of effective teaching materials. But the influence of Mr. Jacobs and Dr. Vincent prevailed, the resolution was passed with very

[1] "The International Lesson System" (Sampey). Page 85. Published by Fleming H. Revell Company. Used by permission.

few dissenting votes, and the Lesson Committee was appointed. Since there were present at this convention delegates from several nations, the body changed its name to the International Sunday School Convention, and the lessons newly authorized became known as the *International Uniform Lessons*.

The instructions which the convention gave to the first Lesson Committee were quite plain:

"1. Alternation each year between the Old and New Testaments.

"2. Beginning with Genesis, to select from the Old Testament in chronological order.

"3. To spend a part of each year in studying the life and ministry of Christ, beginning with Matthew and passing in order through the Gospels.

"4. To follow with lessons on the apostles, the planting of the Church, and the doctrines of the New Testament as contained in the Epistles."[1]

Later History of the Committee

At this point it is probably wise to pursue the story of the work of the Lesson Committee provided for in the resolution passed at Indianapolis. The first committee which prepared the cycle, 1873–1879, was made up of five laymen and an equal number of preachers representing the Methodist Episcopal, Northern Baptist, Presbyterian, Protestant Episcopal, and Congregational Churches. When in 1878 the outline of the seven-year cycle of lessons had been finished, this group reported

[1] Official Report, Eleventh International Sunday School Convention, page 44. Quoted in "A History of the American Sunday School Curriculum" (Lankard). Permission of the Abingdon Press.

its work complete. The second committee which prepared the cycle, 1880–1886, consisted of fourteen members elected by the International Sunday School Convention. As each cycle of lessons has been worked out a new committee has been elected by the convention. In 1914 the Lesson Committee was reorganized, this time to be made up of eight members of the International Sunday School Association, eight members from the Sunday School Council of Evangelical Denominations, and one member from each denomination represented in the council which had a lesson committee of its own.[1] When in 1922 the International Sunday School Association and the Sunday School Council of Evangelical Denominations were merged into the International Council of Religious Education further reorganization of the committee was necessary. Up to the year 1928 it was made up of sixteen members from the International Council and one member from each denomination entitled to representation in the council.[2]

From 1872 to 1917 seven cycles of lessons were covered. The first cycle (1873–1879) was worked out in more or less experimental fashion, and when the new committee was appointed it began its work with definite lines of procedure laid out. The second cycle of lessons (1880–1886) devotes a whole year to the study of the Gospel of Mark; this was an answer to the criticism that the former cycle had been fragmentary. To take care of the additional criticism that the previous outline had left no place for the denominations to pre-

[1] See "The Curriculum of Religious Education" (Betts). Page 128.

[2] Ibid.

sent their peculiar teachings, the thirteenth Sunday of each quarter was reserved for the denominations to use as they saw fit. Still further progress was made by the third committee (1887–1893). It provided that a year be given to the study of Matthew and that the following year be devoted to Luke. In the schedule for each year a place was provided for lessons on temperance and missions. When the third cycle of seven years had been rounded out the Bible had been "covered" in fragmentary fashion three times. The fourth Lesson Committee (1894–1900) put great stress on the study of the life and teachings of Jesus; the Old Testament material was grouped around the story of Hebrew history with special emphasis upon the personalities figuring in the Old Testament narrative. Before the year 1917, considerable improvement in the arrangement of the International Uniform Lessons was evident. The various lesson committees had been making a determined effort to meet a need, and they were working better than they knew.

At the beginning the Lesson Committee, acting under specific orders, selected only the Uniform Lesson Scripture passage from the Bible. Later on they listed in the lesson outlines which they furnished a Golden Text and a memory verse. We shall discover that after 1917 still other features were added. As the International Uniform Lessons grew rapidly in popularity, virtually all the competing and confusing materials in circulation during the "Babel" period passed out of use, and the coöperating denominations took the outlines of the committee and worked them into their lesson periodicals for children, young people, adults,

and teachers. The churches called upon their best minds to furnish an archæological background, a Scripture exegesis, and a doctrinal interpretation of the lessons. Efforts were made to adapt the material to the various age groups. Specialists in the preparation of blackboard illustrations and in the production of illustrative material also made their contribution. Sunday school editorial departments developed to meet the increasing needs of the situation, pupils' periodicals were expanded, teachers' helps were improved, and special courses to help in teaching were issued.

It was natural that enterprising independent publishers should find here a legitimate field of activity. *The Eclectic Library* was published in 1872 by the Ira Bradley Company, of Boston. These volumes, which appeared for seven years, furnished background material and notes and comments on the *Uniform Lessons* for that period. Beginning with 1880, this series, in much the same form, appeared as the *Lesson Commentary*. By 1875 Peloubet's *Select Notes on the International Sunday School Lessons* had been published. The early volumes varied little in form and content from the *Lesson Commentary*. Later issues, however, have featured enrichment material on the lesson text and suggestions to the teacher as to class procedure.

The aim which dominated the efforts of those who produced the *International Uniform Lessons* was twofold—to bring about the conversion of Sunday school pupils and to spread the knowledge and understanding of God's Word.[1] The tendency toward oversimplifica-

[1] See a "History of the American Sunday School Curriculum" (Lankard). Page 252.

tion of the whole process of religious education was strong. While the learner was given some consideration, he was looked upon primarily as a subject for conversion. According to the extremists of that day, little could be done for him before he had passed through this experience and little needed to be done for him after it had taken place. The idea that God and the learner and the teacher might work together in bringing about and expanding life with many intimate experiences of Christ, the Revealer of God, had not come to be emphasized in the thinking of this era.

Achievements of the Uniform Lessons

The years during which the *International Uniform Lessons* held the field without a rival were fruitful ones in the history of lesson construction. The Sunday school had been delivered from the destructive influences of the "Babel" period. The churches had been drawn somewhat closer together as they attacked the common problem of providing materials for use in their Sunday schools. A critical situation had been faced and dealt with in a daring and original fashion, an achievement which has a peculiar appeal for those lesson makers who labor to-day under circumstances similarly fluid and critical.

One of the most valuable results achieved by the *International Uniform Lessons* was the provision for a systematic study of Bible material. This provision represented a marked advance over all that had been previously undertaken by Protestants since the Reformation. All that the preceding four centuries had produced in the way of courses of study were doctrinal

catechisms, scattered and unrelated Bible passages grouped together for purposes of memorization, question books, and a few very inadequate lesson series. By the time the Lesson Committees had been at work two decades, nearly all of the leading Protestant denominations of America were producing and distributing to thousands of Sunday schools pupil's material which called for thought and discussion and which was fairly well organized and enriched, and teacher's material which provided informational helps, plans for lectures and for class discussions, and general suggestions as to the handling of the class group. Another thing which these lessons accomplished was to strengthen "a sense of mission" among Sunday school leaders. The Sunday school, which up to this time seemed to be considered an agency of only temporary value by the Church, came to be looked upon as having real teaching to do, a significant part to play in the whole program of Christianity. This realization of the mission of the Church school prepared the way for the immensely significant developments of the first decades of the twentieth century. Still another achievement to be credited to the *International Uniform Lessons* was the production of a new type of religious literature. The various denominational and independent lesson helps, popular works on archæology and Palestinian geography, and studies in child life and religious pedagogy constitute a considerable body of literature of a type different from any which Protestantism had produced up to that time. Besides the benefits already enumerated, certain practical advantages were claimed for these lessons by their supporters. They were easy to

publish in bulk because of the way they were standardized. In a recent lecture the speaker has hinted at the possibility that Mr. B. F. Jacobs may have been a forerunner of Henry Ford in the way he visioned the possibilities latent in the application of the principle of standardization. This is an acute observation well worth pondering in connection with the efforts of this period to produce lesson materials.

Along with the benefits accruing to the publishers came those resulting for the teacher. He was given access to any number of special "helps" providing illustrations and devices for use in holding attention and maintaining interest. Then there were the "Home Readings." The family could use these day after day and relate the family prayer period to the Sunday school lesson. The Sunday school superintendent also found in the uniform lesson the basis for his weekly lecture to the school on Sunday morning; it was further advantageous to him for all his teachers at their weekly meeting to center their thinking on ways of teaching the one lesson which they were handling. And the pastor in many instances found it of value to adapt his prayer meeting talks to the lesson about to be taught on the following Sunday.

Defects Discovered

However, the foregoing statements must not be interpreted as implying that the *International Uniform Lessons* had no defects. Doubtless the reader has already begun to discover them. The tendency toward oversimplification halted the efforts under way to grade materials to meet the needs of the child. All the

Uniform Lessons offered at this point was the effort to *adapt* one body of material to the use of the different age groups. The uniformity of the lessons was to be preserved at all costs. The material itself was the primary consideration. While the lesson outlines were much more systematic than any preceding form of popular Bible study, they omitted many of the most important parts of the Scripture. This was probably due to the demand on the part of the supporting denominations for doctrinal and historical information and to the exigency of swinging back and forth between the Old and New Testaments. Furthermore, it is easy to see how uniformity would lead to the emphasizing of the mechanics involved in arranging certain bodies of religious information. When the body of material itself was made the factor of primary importance in the production of a lesson system, the major questions involved naturally had to do with the skillful arranging of the lessons themselves and the methods of securing mastery of the knowledge which they set forth. This left the learner almost entirely out of consideration. Standardization of materials brought the blessings of economy of effort and of simplicity to publishers, superintendents, teachers, parents, and preachers. Yet if the *Uniform Lessons* failed to reach the life needs of the pupil, they could only be judged as lacking in the fundamental elements. Such a lack was so serious that it could only be a matter of a short time until efforts would be made to bring the learner to his appropriate place of primary importance in the work of religious education.

For Thought and Discussion

1. Imagine yourself as a Sunday school leader in the year 1870. Also picture yourself as being held responsible for providing lesson materials to meet the situation then existing in American Protestantism. What are some of the goals toward which you would work?

2. Or picture yourself as being made responsible for providing lesson materials for use in one of the great mission fields. Would you merely try to *adapt* to your situation materials used in America? If you decided to strike out along new lines in supplying lesson materials, what are some of the things which you would do?

3. Compare the reaction toward uniformity following 1860 with that following 1820.

4. Give the story of the rise of *International Uniform Lessons.*

5. What objectives dominated the efforts of the producers of these lessons?

6. Make a list of the good results which the *Interantional Uniform Lessons* achieved.

7. Point out some of the defects of this lesson system.

8. Test the *International Uniform Lessons* for the presence of knowledge and discipline aims.

For Reading and Investigation

1. The International Lesson System (Sampey). Chapters I-IV. (Fleming H. Revell Co.)

2. A History of the American Sunday School Curriculum (Lankard). Chapters X-XII. (Abingdon Press.)

3. The Curriculum of Religious Education (Betts). Chapters VI and XVIII. (The Abingdon Press.)

4. The Graded Sunday School in Principle and Practice (Meyer). Chapters VII and VIII. (The Abingdon Press.)

5. A History of Religious Education in Recent Times (Brown) Pages 87-101. (The Abingdon Press.)

CHAPTER V

CLOSELY GRADED LESSONS

An Early Objection

It is significant that when the plan of producing uniform lessons was being considered in 1872 Dr. Edward Eggleston, at that time editor of the *National Series*, voiced a strong and what turned out to be a far-sighted objection. He said that not only would the scheme fail to draw the denominations into closer unity, but that the handlers of these lessons would become slavish in their use of the material itself with the result that the needs and capacities of the pupils would be neglected. Thus at this early date we find a man who sensed the complexity of the religious life and warned against placing too much confidence in the power of a mere change in the arrangement of teaching materials to solve a problem of effective religious teaching.

The *International Uniform Lessons* created such an interest in the whole question of effective procedure in teaching religion that the wider implications soon became evident. The result of this realization was the emergence in certain quarters of a sane, intelligent, and serious spirit of criticism. Workers looked at their handiwork and refused to place themselves alongside the Almighty, saying: "Behold, it is good." A few of the weaknesses of the *Uniform Lessons* brought to light by these critics were: (1) The effort to cover the whole Bible in a rather indiscriminate fashion during the term of service of each Lesson Committee, (2) the fact

that the lessons centered in materials themselves and did not recognize the rightful claims of the pupil for consideration, and (3) the uniformity which thrust all the age groups into the study of the same assignments. A general knowledge of the Bible is necessary to the best Christian living. This is admitted with emphasis. But it is to be questioned whether the best way to gain this knowledge is to swing back and forth between the Testaments according to no other plan than the balancing of the time and attention given to each. Before the beginning of the twentieth century the child was not given a prominent place in the plans for his education. A strong hang-over of the early Puritan attitude prevented such a thing. At the time of their origin the *International Uniform Lessons* represented an advance in the movement away from purely "transmission" and disciplinary objectives in religious education. That a reaction from the "Babel" period should be extreme and should lead to an overemphasis upon uniformity was to be expected. Enthusiasm ran high as pictures were painted of a united family, a united Protestantism, and a united world Christianity concentrating their effort and study Sunday by Sunday upon a single passage of God's Word.

Efforts to Secure Graded Material

During all this period the child had not been entirely forgotten; neither was the emphasis upon strictly Biblical content unchallenged. Efforts had been put forth to adapt the lesson helps to different age groups on the theory that thereby the Scripture passage used would pass through the process of gradation; and an

early demand for temperance and missionary material was a forerunner of the later practice of enriching whole lesson courses by the use of extra-Biblical material. It was to the workers with children that the problem became most acute. The *International Uniform Lessons* had not been in use more than a decade before primary teachers were agitating for the preparation of separate lessons to be used in their department. Between 1890 and 1900 several courses of an experimental nature were projected in this field with the coöperation of the Lesson Committee and the International Primary Union.

In 1894 the International Primary Union, which later on (1902) was incorporated into the International Sunday School Association, submitted to the International Lesson Committee a consensus of opinion of leading primary teachers of the country which set forth the widespread feeling of protest against the futile effort to adapt the *International Uniform Lessons* to the needs of younger children. To the request of the Primary Union that separate lessons be outlined for the Primary Department the Lesson Committee acceded; the result was the issuance by the committee of *Optional Primary Lessons* for 1896. In 1897 an independent course of study, entitled *Bible Lessons for Little Beginners*, was brought out and attained much greater popularity than the *Optional Primary Lessons*. As a result of pressure by the Primary Union and of competition with independent lessons, which were coming into use in 1902, the International Convention instructed the Lesson Committee to prepare the outline for a two-year course for Beginners.

It is interesting to read of the way the Lesson Com-

mittee of this period handled the crisis which confronted it. Independent publishers were beginning to capitalize the demand for more appropriate lesson materials. The Sunday School Editorial Association, made up of denominational editors and publishers who used the outlines released by the Lesson Committee, exerted pressure in the direction of better graded teaching material; writers on religious and educational topics were challenging the existing methods of lesson writing. Primary teachers were keeping up their agitation. The pressure by the progressives was strong. On the other hand, the sentiment in favor of a single lesson for old and young alike, with the simplification of school organization which it implied, was widespread. The spirit of conservatism was to be reckoned with. The committee acted with a caution and consideration which kept the opponents of graded material unstampeded and won the progressives to sympathy with their problems.

How Action by the Lesson Committee Was Secured

In 1902 the International Sunday School Convention took a stand against the displacement of the *International Uniform Lessons* in any of the advanced classes. At the same time, however, the Lesson Committee was authorized to issue an unofficial optional Beginners' Course. In 1905 a similar optional advanced course was authorized and appeared the next year. In 1906 the Graded Lesson Conference, under the leadership of Mrs. J. W. Barnes, began to give careful consideration to the revision of the existing Beginners' courses and to the preparation of graded courses for Primaries and

Juniors. Coöperating with this group were certain denominational editors and representatives of the Lesson Committee. On January 2, 1908, representatives of the Graded Lesson Conference, the Editorial Association, the Lesson Committee, and the International Executive Committee met to discuss the pressing problem of whether or not Graded Lessons should be issued. After spending two days in careful consideration of the existing situation, it was recommended that the *International Uniform Lessons* be continued and perfected as far as possible for use in the majority of Sunday schools. It was further recommended that the Graded Course for Beginners be carried forward to cover "the entire range of the Sunday school." So important is this action that we are reproducing the resolution in full:

"1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.

"2. That the need for a graded system of lessons is expressed by so many Sunday schools and workers that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention, to be held in Louisville, Ky., June 18–23, 1908, to continue the preparation of a thoroughly

graded course covering the entire range of the Sunday school."[1]

These recommendations were included in the report of the Lesson Committee to the International Sunday School Association, which met at Louisville, Ky., June, 1908. The Association adopted the report unanimously.

Two systems, with official approval of the Association, the *International Uniform Lessons* and the *International Graded Lessons*, now held the field.

Disagreement over Extra-Biblical Material

When it became necessary to face up to the difficulties involved in producing a series of lessons aiming at the meeting of the life needs of the pupils, unforeseen developments took place. Theories of purpose in lesson making clashed. Some contended for the transmission of Bible facts; others pleaded for making the pupil the starting point. The reader will recall that as early as the 1887–1893 cycle of the Uniform Lessons a place for lessons on temperance and missions had been left on the schedule. When the preparation of the outlines for the *International Graded Lessons* got under way, the use of such extra-Biblical material as this was vehemently opposed by some. The lives of missionary heroes were introduced into the Junior courses, with the result that serious disturbance arose. The International Lesson Committee took a stand against the use of any but strictly Biblical material and all but

[1] "The International Lesson System" (Sampey). Pages 197, 198. Published by Fleming H. Revell Company. Used by permission.

carried its point. However, certain Sunday school editors were just as firm in their support of a lesson system that emphasized both the Bible and the accounts of modern ways in which God is working. These denominational leaders even hinted that, since this lesson material was to meet the actual needs of their own people rather than the preferences of the Lesson Committee, they stood ready to provide graded lesson outlines and lesson systems of their own if necessary. As a result the Lesson Committee allowed the courses containing extra-Biblical material to be issued, and at the same time provided strictly Biblical courses to be substituted for these extra-Biblical courses if desired.

Meanwhile, in 1910, the first year of the Beginners', Primary, and Junior courses of the *International Graded Lessons* had been released. The Presbyterians (U. S. A.), Northern Baptists, Congregationalists, and Methodists (North and South) chose outlines containing some extra-Biblical material. Out of this grouping came the Graded Lessons Syndicate, which has been publishing the *International Graded Lessons*. The Northern Baptists used, to a large extent, the outlines worked out by the syndicate to produce their Keystone Series of *International Graded Lessons*. The Presbyterians, U. S. A., were forced out of the syndicate by action of their General Assembly in 1913. Since that time this denomination has issued "departmentally graded lessons" following in a measure the outlines of the *International Graded Lessons*. At present the Graded Lessons Syndicate is composed of the Congregationalists and the two greater American Methodist Churches. By 1915 the *International Graded Lessons* were about

complete, though since that time slight revisions have been made in the textbooks. When in 1920 a curriculum survey was conducted under the leadership of Dr. Luther A. Weigle, while a number of discrepancies were pointed out, it was reported that "the International Graded Lessons are rapidly growing in circulation and are giving general satisfaction both in their original closely graded form and as departmentally adapted."[1]

Objectives

A very definite aim was set before the writers of the *International Graded Lessons*—namely, "to meet the spiritual needs of the pupil in each stage of his development."[2] These needs were described as a knowledge of God as revealed in Christ, a knowledge of duty to one's self and others, and outlets for religious impulses in the form of worship, trust and obedience toward God, and a right relationship to all of God's children. By comparing this aim with that of the *International Uniform Lessons*, which was the conversion of the pupil and the spread of the knowledge and understanding of the Bible, the amount of progress achieved by those at work with this new enterprise can be more accurately measured. It was nothing short of revolutionary to thus project a course pupil-centered and social in aim. Small wonder

[1] See International Sunday School Lesson Committee, December, 1917-September, 1921. Reports, Actions, and Outputs, Part 2. Copyright by the International Council of Religious Education. Used by permission.

[2] "The International Lesson System" (Sampey). Page 284. Published by Fleming H. Revell Company. Used by permission.

that some of the coöperating denominational leaders caught their breath. Here was a real venture into a little-known region.

Following closely the aim formulated, sub-aims for the various groups were worked out. The Beginner child was expected to learn about the God who loved little children, and he was to gain such an acquaintance with the Father as would summon the apporpriate responses of his tender nature. The Primary child was expected to move forward through a fitting development of religious experience. It was anticipated that he would show his love for the Father in deeds of coöperation and in efforts to choose rightly. It was further expected that the development of the child through the Junior years would lead him to an interest in the accounts of heroic living contained in the Bible story, to the making of proper choices, to a negative response toward the things which were evil, and to a recognition of the worth of God's Book. The Junior was also considered ready for the presentation of the person of Jesus with the attributes of majesty and power prominent. It was viewed as appropriate that to Intermediates should be brought the challenge to responsible living and that help should be made available to them in organizing their confusing life impulses around the center of religion. A ratification of earlier Christian choices was also expected for this age group. Seniors were considered sufficiently developed to have their thoughts turned inward. It was expected that a study of the motives and purposes which carried Jesus along the course of his glorious career would turn the pupil of this age to the seeking and

discovering of the inner spiritual sources of successful living. Advanced groups which had covered the graded material up through the seventeenth year were considered ready for a rather thorough investigation into the origin and development of the religion of the Old and New Testaments and for a more or less critical analysis of modern social conditions. Aims for groups of courses were subdivided into aims for separate years, and these were further subdivided into objectives for separate lessons.

Organization of Material

To meet the rather thorough and complicated objectives stated, painstaking efforts were made to secure the proper material. In the lessons for Beginners, stories setting forth the powerful and protective attributes of God were supplied, and to these were added stories showing how children responded in a worthy way to such a Heavenly Father. For Primary children stories of a slightly more difficult type, but dealing with much the same themes as those used with the younger children, were furnished. Throughout the Junior grades the material was still cast in story form. Old Testament history was presented in chronological order. The parables of Jesus were given as pure narrative with little effort to point out the logical parallelism which they furnish. The theme of heroism running all through the Junior material culminated in the presentation of the life of Jesus as the Hero of heroes in the first year of the Intermediate course. At this point the Gospel of Mark was to be studied in its entirety. Biography was used as a teaching vehicle for the next three years

of the course. For thirteen-year-olds, the leaders of Israel were presented; for fourteen-year-olds, the leaders of the early Christian Church. A rather comprehensive life of Christ entered the course at the fifteenth year. This was followed by a series of inquiries into the meaning of the Christian life and its implications for the making of life decisions. The more mature courses which followed provided for a survey of the whole Bible and an inquiry into how a Christian could relate himself to the problem of social uplift.

Strong Points

From this brief summary it is easily seen that the *International Graded Lessons* represent an advance in the field of lesson development comparable in importance only to that achieved by the *International Uniform Lessons* during the first two decades of their history. One of the elements of strength in these lessons has already been pointed out—that is, the definite objectives set for lesson writer and teacher. Certain conclusions more or less correct were reached by adults as to the capacities, needs, and limitations of pupils; and much appropriate Biblical and some fitting extra-Biblical material was selected to meet the demands of the learner. Besides, the approach to the making of lesson materials was partly psychological. The life needs to be met by the lesson writer were to determine the choice of material rather than other more mechanical considerations. A pioneering effort was being made, with partial success, to produce lesson materials which were child-centered. Another strong point in the *Graded Lessons* was the emphasis upon religious life as

a vital process to be dealt with by methods of nurture rather than by mechanical treatment. To mention only one other element of strength, the pupil passing through the *International Graded Lessons* was experiencing a sense of progress along more or less clearly defined lines of Christian growth. From this it is easily seen that the hold of the discipline and knowledge aims so long dominant in the religious teaching materials of America was weakening, and the purpose of making the spiritual growth of the pupil of primary consideration was being recognized.

The service performed by these lessons is important. Much of it is too evident to call for even a brief description. However, one result of the use of the *Graded Lessons* not always pointed out was the widespread interest in childhood religion and, later on, in adolescent spiritual life. Another outcome was the discovery of the complexity of the religious life, and this raised deep questions concerning the necessity of skill in the handling of these religious processes.

What Actual Use Revealed

No one claimed perfection for the *International Graded Lessons* either at the time of their release or later on during the decade and a half of their use. In fact, the closest scrutiny of this body of material has come from the group which helped to bring it into being. In the practical use of these lessons it was found that the aims were rather complicated and that a more or less machanical relationship existed between contiguous courses. In some cases the objectives set were too difficult. Instances could be produced where it

seemed that adults had visualized what experiences should be appropriate for children and young people and then had proposed these hypothetical experiences as the norm toward which the teaching procedure should lead. Some of the courses were too material-centered. While much improvement was noted in the way the pupils reacted to the lessons, there were evidences that character and conduct had not been affected in the way the supporters of the *International Graded Lessons* had hoped. The life situations of present-day pupils were too far removed from the stories and discussions and enterprises furnished to bring about such a character transformation.

When the report of the commission of investigation headed by Dr. Luther A. Weigle was made to the Lesson Committee in 1922 certain defects in existing lesson materials were mentioned. They were not sufficiently pupil-centered. The old tendency to make Sunday school lessons ends in themselves had held on in spite of all the efforts to put the learner in the center of the learning process. The pupil was not being so guided as to make a personal decision for Jesus Christ and to enter with spontaneity and joy into his service. The existing lessons were not effectively related to the worship side of human life.

This remarkable body of teaching material, itself an evidence of progress, was found to be in need of change. The *International Graded Lessons* incompletely adapted to the developing needs of twentieth century life might have proved an obstacle to the very Christian growth which they had helped to accelerate had not the supporters of the lessons been farsighted enough to

point out the need of revision. The same daring and originality in facing new conditions and of self-effacement in tossing aside cherished presuppositions, to which reference has been made earlier in the story, was here again maintained.

Other Developments

In addition to the defects in the *International Graded Lessons* already pointed out, certain developments had been taking place to hamper their usefulness. Within the first two decades of the twentieth century a sweeping change in the point of view of psychologists had taken place. Some of my readers can look back upon instruction during their college days in "the science of the mind" based on the hypothesis that there were certain isolated faculties to be developed; nor in the case of the writer has it been easy to forget the remarkable sensation which the publication of James's "Psychology" produced. But at present the most rabid proponent of the advanced position of thirty years ago can hardly keep pace with what is taking place. To mention only one phase of the situation, instead of looking upon the mind as something to be handled in a more or less external way, modern students of mental life consider it as a creative organizing center of experience. The emphasis is upon the dynamic aspect of mental life, the "drives" which lead out into the expressive phases of existence. Instead of being dismayed by such a thesis as this, the students of religious life of the present find in these contentions an illustration of how the religion of Jesus works. Far from being a call to purely negative reactions to all major experiences of

life, the summons to follow Christ means to be one's best self. It means to be master over the conflicts within and the situations without. In a far more significant way than we had supposed, the Christian religion is the "power" (dynamic) of God within a human life. In one area students of mental life are calling for the living of the full, unhampered life; in another area students of the religious life are calling for a free expression of the way in which the presence of Jesus Christ is being experienced.

That all of these changes should be reflected in the day school procedure of the present was to be expected. Grading, supervision, teaching methods, textbooks, and classroom management—all were radically affected. One after another, these changes began to register their influence upon the schools of religion. On Sunday James and Susie were expected to sit still and let the teacher *tell* them something, exhorting them in the meanwhile what to do or not to do in hypothetical situations. In the day school on Monday James and Susie joined with the other members of the class and the teacher in working out some vital problem that meant much to their immediate existence; and the fact that this same problem formed a part of a course of school training, which was also to be of remote value, did not subtract from the thrill of dealing with it now. There was a sense of contrast and strain as adjustment between the two types of schools was attempted. Some of the more impatient among the older pupils were wondering if religion had anything to do with the vital issues of life anyway. If thirty years ago there was a marked contrast between the *International Uniform Lessons*

taught to children in the Sunday school and the lesson materials used in the day school, to-day it must be admitted that in some situations there has been in existence a similar contrast which is almost as great. Evidence had been multiplying on every hand that it was becoming necessary to provide a new type of lesson materials for use in the more advanced situations.

For Thought and Discussion

1. At the conclusion of the last chapter the reader was asked to suggest certain objectives for lesson materials supposed to be issued during the decade following 1870. Assuming that he has done this, let him estimate the objection raised about that time by Dr. Eggleston. What was the basic value of the criticism which this leader made?

2. Why were teachers of younger children especially interested in securing graded lesson materials? What efforts were put forth by them? What obstacles did they have to meet?

3. How did disagreement arise over the use of extra-Biblical material?

4. What is the Graded Lessons Syndicate?

5. In the *International Graded Lessons* how far did the several sub-aims set up for lesson courses for the different ages meet the needs of the pupils for whom they were prepared?

6. The reader may have taught the old *International Graded Lessons*. If so, let him relate his experience with them and give his opinion of them.

7. What were some of the strong points of these lessons?

8. What defects were revealed when the lessons came to be used rather generally?

9. Indicate how outside influences further impaired the usefulness of the *International Graded Lessons*.

10. Let the reader picture what the present condition might have been in our Church schools if the leaders in religious education had blocked all efforts to produce new lesson materials.

For Reading and Investigation

1. The International Lesson System (Sampey). Pages 155-214, 284-355. (Fleming H. Revell Co.)

2. The Graded Sunday School in Principle and Practice (Meyer). Chapter XIII. (The Abingdon Press.)

3. A History of Religious Education in Recent Times (Brown). Chapter V. (The Abingdon Press.)

4. The Curriculum of Religious Education (Betts). Chapters VII and XVIII. (The Abingdon Press.)

5. A History of the American Sunday School Curriculum (Lankard). Chapters XIII and XIV. (The Abingdon Press.)

CHAPTER VI

RECENT DEVELOPMENTS IN LESSON MAKING

By 1915 the graded lesson situation had begun to clear up. Among the Churches which were using the outlines furnished by the International Lesson Committee there were those who balked at the incorporation of any extra-Biblical material whatever and either refused to use graded material at all or proceeded to work out systems of lessons of their own. Other denominations promoted the use of extra-Biblical material and stood for everything of a progressive nature in Bible study and in the field of religious pedagogy. Reference has already been made to the efforts of the Sunday School Editorial Association in behalf of the use of extra-Biblical material. This group stood squarely for the incorporation into the *International Graded Lessons* of all the things which modern educational and religious leaders had, up to that time, found valuable. The inertia of the International Sunday School Association, which held back the progress of lesson making during the first decade of the twentieth century, was partly overcome by the organization in 1910 of the Sunday School Council of Evangelical Denominations composed principally of denominational Sunday school editors, secretaries, and publishers. For four years this new, forward-looking body worked to introduce progressive elements into the enterprise of lesson making and exerted considerable influence upon the policies of the International Lesson Committee. In 1914 the Lesson Com-

mittee, which formerly had been composed of fourteen members all of whom were elected by the International Sunday School Association, was reorganized. Its new personnel was made up of (1) eight members elected by the International Sunday School Association, (2) eight members elected by the Sunday School Council of Evangelical Denominations, and (3) one representative from each of the separate denominations which had a curriculum committee.[1] As was to be expected, the new method of constituting the Lesson Committee had the effect immediately of speeding up the progressive efforts of that body.

Other Graded Lesson Systems

The story of the work of the Lesson Committee should be interrupted at this point to provide a survey of the graded lesson situation in America, which has developed since 1890, and to give a brief description of the more important series of lessons.

The Completely Graded Series.—In 1891, Erastus Blakeslee began the preparation of "The Bible Study Union Graded Lesson Courses," which were issued by the Bible Study Publishing Company of Boston.[2] Up to 1906 he had planned out closely graded material covering six years. At that time Mr. Blakeslee decided to extend his system to cover all the ages represented in the Sunday school and changed the name to the Completely Graded Series. When Mr. Blakeslee died in

[1] "The Curriculum of Religious Education" (Betts). Page 128. Permission of the Abingdon Press.

[2] "The Graded Sunday School in Principle and Practice" (Meyer). Pages 124-127. Permission of the Abingdon Press.

1911, Charles Scribner's Sons published the courses which had been edited and proceeded to complete the series. This material has many excellent qualities and represents the contributions of eminent workers in the field of religious education during the time of its preparation.

Constructive Studies in Religion.—In 1899, President William Rainey Harper, of the University of Chicago, took charge of a large Sunday school near the University with the purpose of making it an experiment station in the production of religious teaching materials. Working together with outstanding members of his theological faculty, he was able to make a notable contribution to the progress of lesson making in religious education. Courses corresponding to the yearly grading of the city schools of Chicago were prepared in mimeograph form. After being tried out for a year, each course was criticized and either published or discarded. As experimentation was not found to be possible in all of the grades, outside writers were called upon to prepare courses under the supervision of the local Church School staff. The *Constructive Studies in Religion*, providing material for all grades from the kindergarten to the Adult Department, represents the result of this experiment.[1] Already well to the fore among existing courses of study ever since the time of its appearance, the *Constructive Studies* have been repeatedly revised to keep pace with recent developments in the field of lesson making.

The Lutheran Graded Series.—In 1886, the General

[1] See "The Curriculum of Religious Education" (Betts). Pages 387-389. Permission of the Abingdon Press.

Council of the United Lutherans appointed a committee with instructions to "report on a graded system of instruction for Sunday schools."[1] Though this committee made its report in 1888, it was not until 1895 that work was really begun on the task assigned. The result of this enterprise was the *Lutheran Graded Series*, which provides for closely graded lessons from infancy to the sixteenth year. Naturally the ecclesiastical year is given special emphasis in such a lesson system. Though this material takes little cognizance of the developments taking place in the field of religious education during the years of its preparation, the very fact that a large and influential Church group took such an emphatic stand for the grading of its Sunday school lessons was not without significance for the progress of religious education.

The Beacon Courses.—In 1912, the Department of Religious Education of the American Unitarian Association began to prepare "a comprehensive curriculum for the Sunday school."[2] The outcome of this planning is The *Beacon Courses*, which provide lesson material for use by all ages from the kindergarten to the adult departments. The services of such outstanding leaders in religious education as Edwin D. Starbuck and Luther A. Weigle were enlisted. The output of their efforts was a product of a high order. In these studies the demands of the learner are constantly kept in mind. This

[1] "A History of the American Sunday School Curriculum" (Lankard). Page 307. Permission of the Abingdon Press.

[2] "A History of the American Sunday School Curriculum" (Lankard). Page 303. Permission of the Abingdon Press.

course represents a wide departure from the use of purely Biblical material.

The Christian Nurture Series.—When the General Convention of the Protestant Episcopal Church met in 1907, this body voted "that better instruction must be provided for the Sunday school" and "that the course of study for Sunday schools must be improved."[1] As they came from the press, the *International Graded Lessons*, which were begun in 1908, were carefully examined by the religious education leaders of this denomination, but they were criticized as having given undue emphasis to Bible instruction and too little emphasis to the ecclesiastical year and to the Church as an ecclesiastical institution. By the year 1912 the construction of the *Christian Nurture Series* was begun in an effort to provide for the needs of children in Episcopal Sunday schools. This lesson system provides closely graded material for the kindergarten, primary, grammar, junior high school and senior high school divisions. In the course of preparation each unit was sent out in tentative form and taught in a number of experimental situations and then revised. The various textbooks began to appear in 1916. During 1923 and 1924 the series was revised, the plan of the editors being to revise the course every five years. Because of its emphasis upon the memorization of Biblical and and creedal phrases, upon information, and upon the Church as an institution, this material has not found a sympathetic indorsement outside the ritualistic com-

[1] "The Graded Sunday School in Principle and Practice" (Meyer). Page 118. Permission of the Abingdon Press.

munions, but the many fine qualities of the series are generally recognized.

The Westminster Series of Departmental Graded Lessons.—Like the Episcopalians, the Presbyterians found difficulty with the *International Graded Lessons.* The close system of grading worked a harship in the smaller schools, and in a number of instances the old *International Uniform Lessons* were reinstated after having been displaced by graded material. To meet this objection, the *Westminster Series of Departmental Graded Lessons* was prepared for use in Presbyterian schools.[1] The lessons are issued in periodical form. They are almost entirely Biblical in character, the emphasis being placed upon the structure of the material rather than upon the needs of the child.

The Keystone Series.—At the time when the contest over the introduction of extra-Biblical material into the *International Graded Lessons* was at its height, the Northern Baptists, not being quite ready to join with the Northern Presbyterians, Congregationalists, and Northern and Southern Methodists in the formation of the Graded Lessons Syndicate, took the outlines which the Syndicate had revised and used them in the production of the *Keystone Series.* Begun in 1910, this series was practically complete in 1914. In 1910 the Southern Baptists also set to work to provide graded lessons in line with the doctrines and genius of their denomination.

Lesson Systems Outside of Protestantism.—Inspired by what was being done by the International Lesson Committee and the various lesson-making agencies

[1] "A History of the American Sunday School Curriculum" (Lankard). Pages 309-313. Permission of the Abingdon Press.

within Protestantism, preparation of a course of study for use in Jewish religious schools was undertaken by "a board of editors under the direction of one of the professors of Jewish literature at Yale University and principal of the Free Synagogue Religious School, New York City."[1] This course of study covers nine years, beginning with the kindergarten. It deals largely with the history, sacred seasons, and synagogue worship of the Hebrew people and is meant to prepare the pupil for confirmation in the synagogue fellowship.

The effort of the Roman Catholic Church to grade knowledge materials is seen in a series of five "classes" through which children pass between the kindergarten period and the age of fourteen. In the "Prayer Class" the younger children are taught to "memorize the Lord's Prayer, the Angelical Salutation, the Apostles' Creed, the Acts, grace before and after meals, and a few lessons in the catechisms."[2] The children also learn how to cross themselves and genuflect. The "Confession Class" uses the catechism for the most part. In the "Communion Class" the catechism is more thoroughly mastered along with the liturgy, the Creed, the Commandments, and certain of the Church hymns. The "Confirmation Class" reviews the catechism and uses a textbook on Romish dogma and polity. The pupils of the "Perseverance Class" study the history of the Romish Church, considerable attention being given to the study of the saints. The

[1] "The Graded Sunday School in Principle and Practice" (Meyer). Page 120. Permission of the Abingdon Press.

[2] "The Curriculum of Religious Education" (Betts). Page 519. Permission of the Abingdon Press.

Old and New Testaments are also studied by this oldest group.

Taking up the thread of our story again, we consider some instances of the influence of graded lessons upon existing materials.

Improved Uniform Lessons

The reader will recall that heretofore the study of the *International Uniform Lessons* has been brought down no further than the year 1917. Up to that date seven cycles of lessons had been worked out by as many Lesson Committees. The outlines furnished by these committees had contained at first only a uniform Scripture passage, but later on a Memory Verse and Golden Text has been added. In 1915, however, the Lesson Committee decided to issue what they termed "*Improved Uniform Lessons,*" beginning with the year 1918 and running an eight-year cycle (1918-1925), instead of the six-year cycle then being followed. The "improvements" consisted in the furnishing of considerably more Scripture material than was to appear in the print passage. This was intended to help the teacher to secure a background for the lesson. A further improvement consisted of the adaptation of the uniform passage of Scripture to the various ages though the device of furnishing special topics and memory verses for Primaries, Juniors, Intermediates and Seniors, and Young People and Adults. Some effort was made to choose only such material from the Bible as would lend itself to this kind of adaptation. During the cycle, 1918-1925, there appeared several topical courses, such as "Studies in the Christian

Life," "Some Great Teachings of the Bible," and "The Missionary Message of the Bible." Other courses were predominantly biographical.

The length of time of the next cycle was six years (1926-1931). Four topical courses are listed for this period: "Studies in the Christian Life," "Some Great Christian Doctrines," "Some Social Teachings of the Bible," and "Some Great Men and Women of the Bible." The four Gospels are covered completely, and much time is allowed for the life and work of Paul. A comparison will bring out the marked difference between the *International Improved Uniform Lessons* and their predecessors of this type. The influence of the use of the *International Graded Lessons* was great enough to work this marked transformation in their competitors in the field of lesson making.

International Group Lessons

So great was the impact of graded upon ungraded lessons that even more important results were yet to take place. The 1915 action of the Lesson Committee just referred to was recorded as follows: "Up to and including 1923, special adaptations have been made for four different groups—namely, Primary, Junior, Intermediate and Senior, and Young People and Adult pupils. Beginning with 1924, the Lesson Committee has provided Group Graded Lessons as a substitute for the adaptations to Primary and Junior pupils."[1] In

[1] The International Sunday School Lessons, Improved Uniform Series. Prepared by the International Lesson Committee Course (Outline) for 1926. Page 1. Copyright by the International Council of Religious Education. Used by permission.

1915 the *International Graded Lessons* were just getting under way, yet the Lesson Committee was recognizing the futility of "adapting" uniform material to various age groups and was taking steps to meet the needs of Primary and Junior pupils. Later on *International Group Lessons* were provided for Intermediates and for Seniors.

By 1925 the first of the *International Group Lessons* were available. The lesson committee issued outlines for schools not using *International Graded Lessons* as follows: (1) *Primary Group Lessons* for children 6-8, (2) *Junior Group Lessons* for boys and girls 9-11, (3) a choice of *Uniform Lessons* and *Group Lessons* for the older groups. The principles of the *Gronp Lessons* are very clearly stated by the Lesson Committee:

"1. These lessons are graded. They are pupil-centered rather than material-centered. The aim of the series as a whole is to nurture the growing moral and religious life of the child, and to lead to a permanent commitment of that life to God through Jesus Christ, and to fitness for service in his kingdom. The materials for the lessons are to be chosen with a view to their fitness to accomplish this aim throughout the different periods of the child's growth, rather than with a view to their logical completeness or chronological order.

"2. These lessons are graded to the capacities and needs of three-year age-groups of children, rather than to the capacities and needs of single age-years. Within each age-group all children are to have the same lesson; and the lessons, therefore, must move in three-year cycles. Within the cycle for each group, the lessons for the three years shall be of approximately equal difficulty; and no one year's lessons shall presuppose those of another year.

"3. From age-group to age-group, these lessons are to be consecutive and cumulative; that is, the lessons of each succeed-

ing age-group are to presuppose the nurture afforded by those of preceding groups.

"4. These lessons are to be dated, thus making possible their revision every three years, in the light of the experience of those using them.

"5. These lessons are to be predominantly Biblical; that is, they are to be selected, chiefly, from Biblical materials; and, as a part of the moral and religious nurture which is their total purpose, they shall aim to impart a comprehensive knowledge of the Bible and to afford to the pupil the disposition and the ability to use God's Word intelligently."[1]

The aim for the Primary Course is thus stated: "(1) To help Primary children to think of God as the Heavenly Father and of all the world as dependent upon his love and care, and to lead them to express their love and gratitude to him in simple acts of worship and in deeds of good will and helpfulness to others; (2) to help them know what God wants them to do and to understand the happiness of right conduct and the hurtfulness of wrong; (3) to acquaint them with Jesus as the Son of God and the friend and helper of all God's children."[2] The cycle (1926-1928) contains: (1) A nine months' course on "Learning to Live as Children of God; (2) a three months' course on "God Our Heaven-

[1] The International Sunday School Lessons, Group Graded Series. Primary (Outline) for 1930. Page 1. Prepared by the International Sunday School Lesson Committee. Copyright by the International Council of Religious Education. Used by permission.

[2] The International Sunday School Lesson. Group Graded Series. Primary Outline for 1930. Page 1. Prepared by the International Sunday School Lesson Committee. Copyright by the International Council of Religious Education. Used by permission.

ly Father"; (3) a twelve months' course on "God and His Children"; (4) a nine months' course on the life of Jesus worked into story form; (5) a three months' course on "Thanking God for His Goodness."

The cycle (1929-1931) has been worked out to cover the same ground. However, criticism of the preceding three years' work has led to marked improvement in important details.

The aim for the *Junior Group Lessons* is stated as follows: "(1) To bring these children into their heritage of Christian ideals and habits of life and to help them meet their own problems and opportunities in the light of these ideals and in ways that lead to the establishment of these habits; (2) to train them to read and to use the Bible for themselves and to help them to begin to appreciate its value as an inspiration and guide for daily living; (3) to present Jesus Christ and his teachings to Junior children so concretely that he will command their allegiance and enlist their loyal service."[1]

The cycle (1926-1928) contains: (1) A two months' course containing the story of David and Jonathan; (2) a longer study of certain Old Testament leaders in action under the title of "Adventures in Truth and Right"; (3) a study of the origin of the Bible; (4) the story of Jesus's life; (5) the story of Hebrew History; (6) a six months' missionary course based on Apostolic History.

As in the case of the *Primary Group Lessons* the Junior cycle (1929-1931) has been planned to cover again the material just used, but as a result of obser-

[1] Ibid. Junior Outline for 1930. Page 1.

vation and criticism marked improvements have been made.

The aim of the *Intermediate Group Lessons* is: "(1) To help these young folk to make the transition from childhood to youth in such fashion that their expanding impulses may be directed toward worthy ends and their conduct guided into right ways and sound habits; (2) to present to them Christian ideals as they are concretely embodied in the lives and standards of real men and women, past and present; (3) to correlate the history, geography, and teachings of the Bible with what they are learning of the history, geography, and institution of the world in which they live; (4) to develop a conscious loyalty to Jesus Christ and an appreciation of what it means to be a member of the Christian Church; and to lead them to accept him as their Lord and Master, to become members of his Church, and to experience his converting grace."[1] The outline for the cycle beginning with 1929 contains such courses as "The Christian Church," "The Ten Commandments," "Principles of Right Living" (a series of studies based on material taken from the books of Moses), "Hebrew Prophets and Patriots," "Loyalty to Jesus Christ," "A Journey Through Bible Lands," and "Some Choices and What Came of Them."

The aims and content summaries just given indicate the extent of the change which has taken place in the lesson materials of the Sunday school in the last two or

[1] The International Sunday School Lessons. Group Graded Series. Intermediate Outline for 1930. Prepared by the International Lesson Committee. Copyright by the International Council of Religious Education. Used by permission.

three decades. During that period the *International Graded Lessons* have come to wield a revolutionizing influence in the whole field of curriculum. The impact of these lessons on the *International Uniform Lessons* resulted first in an effort to improve the older series. However, this attempt at improvement was unsatisfactory, and the *Improved Uniform Lessons* were abandoned in the children's group. The *International Group Lessons* embodying many of the fundamental ideas of graded materials and especially suitable for use in smaller schools have taken their place. The victory of the graded principle has been decisive. Thus again lesson makers of the recent past, like their predecessors, have met and mastered new problems with daring and originality.

Recent Changes in the Lesson Committee

In addition to the changes in the personnel of the Lesson Committee already pointed out, still further developments in the history of this body remain to be mentioned. The year 1922 witnessed the merger of the Sunday School Council of Evangelical Denominations with the International Sunday School Association. The new body bears the name of the International Council of Religious Education. That the constitution of the Lesson Committee was radically affected by this merger scarcely needs to be pointed out. According to the new arrangement, the Lesson Committee was composed of (1) sixteen members elected by the International Council of Religious Education and (2) one member elected from each of the denominations having a

curriculum committee and coöperating with the International Council.[1]

Meanwhile, the Committee on Education of the International Council composed of some of the leading educators of America began to consider the broader aspects of the curriculum problem. The closest coöperation was carried on between this group and the Lesson Committee, a number of persons having membership in both bodies. By 1927 the conviction began to grow that much would be gained by the merging of the Committee on Education of the International Council and the International Lesson Committee. This was due to the conviction that the time had come when lesson materials could not be worked out apart from the whole program of religious education. This point was brought out by the General Secretary of the International Council in his 1928 address to that body, in which he said: "Presumably the International Lesson Committee deals with the subject of curriculum and the Committee on Education with policies and programs. However, it is an accepted principle by all educators that curriculum and program cannot be separated. In actual practice the Committee on Education and its special committees are continually dealing with questions of curriculum.[2] At the meeting of the International Council in February, 1928, and at the meeting

[1] "The Curriculum of Religious Education" (Betts). Page 128. Permission of the Abingdon Press.

[2] The International Council of Religious Education. Reports, Minutes, and Yearbook 1928. Pages 18, 19. Copyright by the International Council of Religious Education. Used by permission.

of the Lesson Committee in April, 1928, it was voted to merge the two bodies, the new body to be known as the Educational Commission of the International Council of Religious Education. The Educational Commission is to "represent the International Council of Religious Education in investigation, research, formulation of educational policies and programs, the construction of lesson courses and curricula for the various age groups, and in leadership training and make recommendations thereon to the International Council."[1] The membership of the Commission is allocated to two sections called (1) the International Lesson Committee and (2) the Committee on Program and Policies. The membership of the Commission is made up of (1) at least one member from each denomination having a lesson committee and belonging to the International Council with additional representatives for each million members or major fraction thereof; (2) twenty members elected by the International Council; and (3) *ex-officio* members made up of directors of departments of the International Council Staff. The International Lesson Committee functions "through special committees, such as (a) Special Committee on Improved Uniform Lessons; (b) Special Committee on Group Graded Lessons; and (c) Special Committee on Home Daily Bible Readings."[2] The Committee on Program and Policies does its work through special committees on Curriculum, Religious Education of Children, Religious Education of Youth, Religious Education of Adults,

[1] Quoted from "Article V. Committees" of the By-Laws of the International Council of Religious Education, 1928 Yearbook. Page 109. Used by permission.

[2] Ibid.

Leadership Training Standards, and Records and Reports.

The reorganization just described hints at the entirely new interpretation of curriculum mentioned in the first chapter of this volume and which is to receive further attention as our discussion proceeds

For Thought and Discussion

1. What changes in the International Lesson Committee took place in 1914, 1922, and 1928?

2. What effect have these changes produced on the attitude of the committee toward the various efforts put forth to vitalize lesson materials?

3. Which ones of the various graded systems mentioned in this chapter seem to have most clearly in mind the purpose of subordinating lesson materials to the needs of the learner? (A careful study of the references given in the footnotes will prove rewarding as this point is considered.)

4. In what ways have the *International Uniform Lessons* been "Improved"? What do you think of the possibility of adapting the same lesson material to pupils of widely different ages?

5. In the *International Group Lessons* what are the advantages (1) of putting dates on the lessons; (2) of having three-year cycles; and (3) of using Biblical material principally?

6. If the reader teaches in a school where *International Group Lessons* are used, let him prepare a report indicating the age-groups using this material and the names of the various periodicals containing Group Lessons. It would be profitable to examine the material for a given age-group to see how well the objectives are carried out.

For Reading and Investigation

1. The Curriculum of Religious Education (Betts). Pages 353-363, Chapters XIX to XXV. (The Abingdon Press.)

2. The Graded Sunday School in Principle and Practice (Meyer). Chapter XII. (The Abingdon Press.)

3. A History of the American Sunday School Curriculum (Lankard). Pages 303-317. (The Abingdon Press.)

CHAPTER VII

THE CLOSELY GRADED CHURCH SCHOOL COURSES

It might be well to pause at this point to review the objectives which helped to give direction to the various efforts at lesson making which were put forth during the latter part of the nineteenth century. As we have seen, in the confused period just before 1872 the informational and disciplinary aims functioned with considerable power. Pupils were cramming their minds with facts and phrases, some of which they understood to a degree and many of which were incomprehensible to them. Such a process was sure to prove more or less disciplinary in effect. The *International Uniform Lessons* were largely informational. At the start the thought of spreading Biblical and theological knowledge to the remote ends of America spurred on the Sunday school enthusiasts in their efforts.

But within two decades after the *International Uniform Lessons* began to function, the aim of meeting the needs of the pupil found enthusiastic advocates determined to see to it that the claims of the child received attention. And it was this new objective which largely explains the preparation of the *International Graded Lessons* and the other graded systems which were discussed in the preceding chapters. We are now told that the old recapitulation theory of human growth had something to do with the introduction of a new objective into the field of lesson making to compete with knowledge and discipline. This hypothesis, now so radically altered as

almost to be considered exploded, held that at each stage of development the human organism needed appropriate nurture and that the adult was qualitatively different from the child and adolescent. If such a theory could be even partly true, then the idea of uniformity in lesson materials must be untenable. The *International Graded Lessons* represented an honest and more or less thorough effort to provide adequately for the needs of the pupil at the various stages of his development.

However, when the graded lessons had been written and put into use, the writers and the promoters of this material were among the first to discover that, though theirs was an outstanding achievement in lesson making, a considerable carry-over of the aims and methods of preceding periods into the new lesson system had taken place. Much of the material was knowledge-centered, even to the point of being disciplinary in its effect upon the pupils. Mechanical devices and lesson topics remote from the interests and problems of the learner had been introduced. From some points of view it looked as if the *International Graded Lessons* had been prepared as an end in themselves. To say the least, it was evident that adults in a kind of conspiracy had decided that certain hypothetical experiences were appropriate to learners at various ages and then had proposed to induce or to superinduce the learners to pass through these experiences. These lessons represented about all the progress possible for the transition period in which they came to light.

But scarcely were the *International Graded Lessons*

ten years of age before the time was ripe for another forward step in the preparation of lesson materials.

The Effort to Revise

It was the Graded Lessons Syndicate composed of the Congregational and Northern and Southern Methodist Churches which took the lead in the effort to meet the approaching crisis in lesson making. At first it looked as if the *International Graded Lessons* could be thoroughly revised and thereby brought to meet the demands of the new situation. During the years just preceding 1922, the minutes of the Syndicate show that this matter was up for consideration again and again.

Revision Abandoned

But by 1924 it was clearly seen that the thing needed was something much more radical than a mere revision. Entirely new objectives and outlines had to be prepared. A radically different point of view, which set forth the claim that valid, appropriate religious experience must be the goal of the new lessons, had been reached by this lesson-making body.

It was decided to leave Courses XIII, XIV, and XV of the *International Graded Lessons* to be used as free electives with the young people's group in the Church. The Beginners' Course and Courses I to XII were abandoned entirely and arrangements made by the Graded Lessons Syndicate to have them rewritten.

General Aim

The distinctive character of this new enterprise in

lesson making is easily recognized in the formal statement of its general objectives:

"The general purpose of the Graded Courses is to stimulate and guide the developing religious experience of children and young people in such a way that they shall (1) discover and realize for themselves the Christian Way of Life and (2) attain unto that measure of spiritual growth which belongs to each stage of normal development in Christian character and to effectiveness of Christian conduct in all the relationships of life.

"This purpose it is sought to realize by providing opportunities, stimulation, and guidance for growing experience in:

"1. Rich and abundant appreciation of God's gifts and of his revelation of himself, through the Holy Scriptures, through nature and human experience.

"2. Knowledge of and vital relationship with God the Father and his Son, our Lord and Saviour, Jesus Christ, with an increasing appreciation of and loyalty to the Christian Church.

"3. The formation of habits and ideals of Christian behavior in all the relationships of life.

"4. Joyous participation in the interests and enterprises of the world-wide community and fellowship of Christ's followers.

"5. Courageous and independent facing of the problems presented by new and changing conditions of life and creative efforts toward solving these problems in the Spirit of Jesus."[1]

[1]Quoted from an article by Dr. H. H. Meyer, in the *Elementary Teacher*, June, 1928. Page 243. Lamar & Whitmore, publishers. Used by permission of the author.

Here we see that the point of departure in these lessons is "the developing religious experience of children and young people." This experience must not suffer arrest, but must grow. The teaching materials used are to serve the purpose of stimulating and guiding the pupil to an appropriate and helpful religious experience. Nothing is to be superimposed. There must be no forcing of life development. Lesson writer and teacher are to unite in aiding the immature learner to find the most appropriate adjustment to God's plan and purpose as revealed in Jesus the Saviour. The present affords a new world situation into which our youth are entering. They must help to make it what God plans it to be. It must not be predetermined for them what they shall plan or do.

Thus the general point of view of these courses might be summarized. The specific aims according to which the several units have been worked out show that they have been constructed with the idea of contributing to this wider aim.

The Various Courses

The Beginners' Course bears the title, "The Little Child and the Heavenly Father." The course aims: "To develop consciousness of the Heavenly Father through all the experiences of the child of four and five; to assist him in making habitual the Christian type of response in action and attitude in those situations where his life touches the lives of others."[1] Two

[1] "The Little Child and the Heavenly Father," by Frances W. Danielson and Jessie Eleanor Moore. Teacher's Textbook, Part I. Page 8. Copyright by Graded Lesson Syndicate. Used by permission.

years are covered by these lessons, as was the case with the old Beginners' Course. The teacher is given the opportunity to work out original ways of proceeding with the group and to allow the learner to exercise spontaneity and originality to a remarkable degree.

Course I, built around the topic "God's Friendly World," aims "to help the first-grade children to form habits of coöperation with God in order to make his care (which they learned to experience as Beginners) effective."[1] As in the preceding course, the teacher is given an opportunity to examine the objectives furnished and to make such use of the materials supplied as may be most helpful in aiding the learner to experience meaningfully the love of God.

Lesson material for use in the midweek and during vacation is provided in connection with Courses I to VII.

Course II, entitled "Working with the Heavenly Father," proposes "to build on and to enrich the previous religious experiences of the children by helping them to meet in a Christian way opportunities for responding to need and accepting responsibility and thus to achieve a vital fellowship with God."[2] The teacher is shown how to classify and test the value of the projects offered by the writer of the course. The total procedure of the group parallels the process of

[1] "God's Friendly World," by Jeanette E. Perkins. Teacher's Textbook, Course I, Part I, page 7. Copyright by Graded Lesson Syndicate. Used by permission.

[2] "Working with the Heavenly Father," by Ethel L. Smither. Teacher's Textbook, Course II, Part I, page 9. Copyright by Graded Lesson Syndicate. Used by permission.

learning—the problem, the felt needs, the discovery of help in the form of available experience materials, the use of the material in the solving of the problem, and the judging of the value of what has been performed.

Course III bears the title, "Learning to Live as God's Children." The aims of the course may be summarized as the effort "to build on the religious experience of the preceding years, and further to enrich and control the religious experiences of the third-grade child: 1. By making vivid, through the child's interest, needs, and experience, the concept of God, the Father of all, and the realization of his own relationship in the family of God. 2. By aiding the child in forming attitudes of love and fellowship with God by working with him for others. 3. By developing attitudes of love and appreciation for Jesus as one who reveals God's will and purpose to us. 4. By giving opportunities for observation and appreciation of the value of coöperative life, and to express appreciation to all those who have contributed to his welfare and happiness. This will include people of other nations and races. 5. By providing opportunities for discovering, reflecting upon, and solving the problems of his daily life according to the Christian standards of living. 6. By providing opportunities and materials for worship, in order that the child may have an increasing sense of joy in communion with God."[1]

With the typical interests of this age in mind (such as the desire to investigate, collect objects, be with other

[1] "Learning to Live as God's Children," by Marie W. MacDonald. Teacher's Textbook, Course III, Part I, pages 14, 15. Copyright by Graded Lessons Syndicate. Used by permission.

children, hear and act out wonder stories, etc.), an "orderly series of enterprises" is suggested. The originality of the teacher is given free rein, since the teacher's textbook provides source materials rather than cut and dried directions concerning class procedure. Bible material is freely used as the enterprises are worked out.

Course IV, entitled "At Work in God's World," aims "to develop a finer understanding of what it means for boys and girls to live as Christians: 1. By helping the children to accept responsibility for their own health and that of the community as a part of the work of Christians. 2. By studying about people in Bible times and those of to-day who have tried to live in a way that was pleasing to God. 3. By learning some of God's laws for the world, and so deepening appreciation of his wisdom in providing for his creatures, and giving his children a chance to learn how to work with him in carrying out his laws. 4. By helping the children to find ways of broadening their friendships and increasing the number of those to whom they may be helpful. 5. By developing attitudes of love and friendship toward God and his children."[1]

The same point of view revealed in the objectives of the preceding courses is here maintained. On a considerably higher plane of difficulty pupil initiative in learning is provided for. The teacher is shown how to discover and to help the learner to discover outstanding

[1] "At Work in God's World," by Marion O. Hawthorne and Una R. Smith. Teacher's Textbook, Course IV, Part I, pages 7 and 8. Copyright by Graded Lessons Syndicate. Used by permission.

problems of adjustment in his life. Possible solutions of group and individual problems which are apt to arise as the undertaking proceeds are furnished in sufficient abundance for the teacher to have freedom of choice.

Course V has as its title "Hero Stories and Being Heroic," and aims "to help the child to develop the power of self-control and self-mastery and the spirit of the hero rather than to yield to the weakness of the coward in facing difficult tasks or situations."[1] A well-selected series of biographies is provided to show how great personalities faced hard situations. The spirit in which Jesus met danger and difficulties is also depicted in vivid fashion.

Course VI bears the title "Jesus and His Helpers." "For one thing, this course proposes to assist the pupil in actually following the Christian Way of Life and in understanding the meaning of Christian discipleship through a study and practice of the teaching and ideals of Jesus and through participation in the purpose and work of the Christian Church."[2] One quarter is given to the study of the history of the Bible with the purpose in mind that the discovery of the hardships which have been suffered by those who handed the Scriptures down to us in order that we might read them in our own language, might lead the pupil to a genuine interest in what these Scriptures contain.

[1] "Hero Stories and Being Heroic," by Josephine L. Baldwin. Teacher's Textbook, Course V, Part I, page 9. Copyright by Graded Lessons Syndicate. Used by permission.

[2] See "Jesus and His Helpers," by Mary Alice Jones. Teacher's Textbook, Course VI, Part I, pages 5 and 6. Copyright by Graded Lessons Syndicate. Used by permission.

Course VII, entitled "Religion in Every day Life," has as its aim "to help twelve-year-old boys and girls learn the loving way of living in the various concrete social relationships of their lives, and through this enlarging experience of human love to enter into ever more intimate fellowship with God."[1] In expanding circles the problem of Christianizing relationships passes out from home to school, playground, and community. This is the last of the courses in connection with which lesson material for midweek and vacation use is provided.

Course VIII has as its title "Making a Better World." Its main objectives are thus stated: "(1) Through the use of a series of studies clustering about Old Testament characters and events to help the pupil (*a*) to reach a clear conviction that the making of a better world has been and is a coöperative enterprise in which God and his children plan and serve together as partners, (*b*) to understand and appreciate God's efforts throughout the ages to lead his people in the making of a better world; (2) through a study of present world needs and an inquiry into enterprises now being carried on in the interest of a more Christian social order to help the pupil toward a realization of his opportunities and responsibilities in the making of a better world; (3) to challenge the actual conduct of the pupil in an effectual coöperation toward making a better world."[2] The

[1] "Religion in Everyday Life," by Harold B. Hunting. Teacher's Manual, Course VII, Part I, page 7. Copyright by Graded Lessons Syndicate. Used by permission.

[2] Leader's Manual. Course VIII, Part I. Copyright by Graded Lessons Syndicate. Used by permission.

approach of the class group to the source material is natural. Certain questions arise out of the discussions and enterprises the best answers to which can be found only in the reports of the God-experience of men and women set forth by the Old Testament.

Course IX is entitled "Studies in the Life and Teachings of Jesus." This is a pivotal course which aims to bring the pupil to a more adequate comprehension of the meaning of the life and work of Jesus. It is expected that as a result of the concentration of one year's study upon Jesus himself the pupil will either commit himself in full loyalty to Jesus and to his program for the world, or that he will find himself more intelligently and completely aligned with the Master's ideals and plans. As in the case of the courses preceding, the point of departure here is the problems and needs of the pupil as he passes through the various phases of his daily living.

The title for Course X is "Christian Leaders." The objectives are thus stated: "By frankly facing their own problems and thinking out their wider meaning, to help fifteen-year-old boys and girls to see the need of our own times for Christian leadership through the study of the problems met by Christian leaders of other ages and the way they met them, to inspire these pupils with the desire to become such leaders, and to open up to them in the present situations of their own lives concrete possibilities for practice and training in leadership."[1] The class and teacher make a study of the men and

[1] "Christian Leaders," by Mary E. Moxey. Teacher's Manual. Course X, Part I. Copyright by Graded Lessons Syndicate. Used by permission.

women who spread "Jesus' way of life to the ends of the world" and how they did it. Quite naturally the question of the types of Christian leadership needed for to-day arises as something to be considered. Before the group has completed these enterprises it comes to understand the important part which youth has played and must play in meeting the needs and problems of a constantly changing world.

Course XI bears the title, "Youth and Christian Living." The aim set up for these studies is: "To lead the young people to study for themselves what it means to be a Christian, how the Christian may develop his own character, and how he may perform the greatest possible service to society through the agency of the Christian Church. This discovery should lead to an increased appreciation of the value of Christianity to the world and a passion for skill in Christian living."[1] *Apropos* to the objectives set, the class begins a searching investigation into the question of "What It Means to Be a Christian." Various sources are consulted by class committees, and reports are made to the whole group. Discussion brings the class to conclusions which are formulated and set down as the opinions of the investigating group. Having discovered a few things about what being a Christian means, the pupils and their teacher undertake to find out how the growth of the Christian life can be brought about. Their procedure is much the same as that used in the investigation already described. At a later point in the

[1] "Youth and Christian Living," by Arlo A. Brown. Leader's Manual. Course XI, Part I. Copyright by Graded Lessons Syndicate. Used by permission.

year's work the problem of the relation of Christianity to modern life is given similar consideration.

Course XII is entitled "Problems and Principles of Social Living." This course aims, by a combination of problem, discussion, and project methods, to furnish an opportunity for a group of Christians to work out for themselves certain principles of conduct in accord with the life and teachings of Jesus. Tentative conclusions are tested out in daily living and discussed with fearless freedom and in a most searching manner. Since this is a rather mature group, the effort is made to throw the responsibility upon them to think through the difficulties of finding the way to live in the modern world as a Christian should. The Christian man or woman is pictured first in his more intimate relationships, including the family circle, friends, and personal acquaintances. Later on, the larger fields of community life, industry, national, racial and international relationships, are brought in. Vocational and avocational duties come in for thorough consideration, as does the Christian's proper attitude to the thought problems of the world.

Features

It is not the purpose of a more or less general study such as this to go very deeply into an analysis of the *Closely Graded Church School Courses*. However, certain features of these *Courses* might well be pointed out.

As the first consideration a determined effort has been put forth by the writers to keep the experience of the learner clearly in mind. No stereotyped course of procedure is handed to the teacher; but several sug-

gestive lines of action are pointed out, and reports are furnished setting forth what took place when the lesson under consideration was taught under experimental conditions. The life situations and dominant interests of an age group are studied and appropriate enterprises mentioned. While memory work and study material are provided, the emphasis is kept clearly upon the life which the pupil is now living.

In like manner pupil initiative is provided for. A matter of deep religious import is given consideration. As the class and teacher deal with it, the necessity for additional information arises and the pupils are brought to take the lead in securing this knowledge. Courses of action have to be decided upon and carried through to completion. The pupil's initiative is safeguarded as he meets and handles these situations.

Whether truly or not, it was sometimes said of the old *International Graded Lessons* that their preparation did not require of the class enough effort to merit respect. On the other hand, the *Closely Graded Church School Courses* present to the pupils challenging difficulties. The stamina, ingenuity, and insight of the group is often taxed to the utmost as life problems are discovered and attacked. The "attack motif" predominates. The struggle between righteousness and evil is pictured as allowing no side-line spectators. Every one must enter the contest lists. It is not a case of "teacher" saying that under certain circumstances this or that ought to be done. The class can and must *do* something about the great moral issues in their area of living now calling for settlement.

Out of such enlistment it would seem that intelligent

and joyous loyalty to Christ and the Church should come. In the stress of need, the group must turn to God's Word and find out how divine help was given to people when they faced the issues of their day. Thus much of the God-experience therein formulated comes to be reëxperienced. Under this same stress it becomes necessary to consult extra-Biblical sources which shed light upon the problem under consideration. While the individual and his own religious development are thus safeguarded, the very circumstances under which he handles his religious problems drive him to seek and appreciate the aid of others. He is brought to realize that his search for God is a common quest and one upon which, since time began, men the world around have entered.

With the purpose in mind of binding together the Sunday and week-day work of the class, the earlier courses provide for an expansion of the Sunday class experience into the midweek. A natural outlet is given to the impulses and resolves coming out of the worship and study and discussion held on the Sabbath—surely something to be preferred over a method of week-day work wherein the Sunday session stands off apart as a separate unit. Vacation expansion of Sunday material is also provided in connection with the earlier courses. Furthermore, the same purpose of unifying the religious experience of the learner is served. More will be said concerning this feature of the course in a later chapter.

FOR THOUGHT AND DISCUSSION

1. What were the things that limited the usefulness of the old

International Graded Lessons? (In thinking this over review Chapter V along with Chapter VII.)

2. Why was it inadvisable to revise the old lessons?

3. Study carefully the General Aim of the *Closely Graded Church School Courses.*

4. What place is given to the learner in this aim? Examine the aims of the various courses. Do they appear to be consistent with the General Aim?

5. Secure pupil's and teacher's material for some one of the courses.

Criticise this material as to:

(1) Aims.
(2) Content.
(3) Form.
(4) Organization.[1]

6. What provision is made for the expansion of the teaching procedure into the midweek and into the vacation time. (In considering this question consult also Chapter IX.)

7. Would you say that this course aimed mainly (1) to provide discipline or (2) to supply knowledge or (3) to guide and enrich experience?

8. Suppose a child has passed through all of the years of the *Closely Graded Church School Courses* under fair leadership, what should be expected of him as a young Christian?

For Reading and Investigation

1. A Curriculum Study for Teachers of Beginners. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Pages 28-31. (Cokesbury Press.) It would also be well to secure the material for Part I of the Beginner Course for examination.

2. A Curriculum Study for Teachers of Primary Grades in the Church School. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Pages 26-41. (Cokesbury

[1] In this connection the reader is referred to "The Curriculum of Religious Education" (Betts), Chapter XVI.

Press.) It would also be valuable to examine the material for Part I of one of the Primary Courses.

3. A Curriculum Study for Teachers of Juniors in the Church School. A Manual for Use in Standard Training Schools. (Compiled by Mary E. Skinner.) Pages 33-45. (Cokesbury Press.) It would be valuable to examine the material for Part I of one of the Junior Courses.

CHAPTER VIII

AVAILABLE MATERIALS FOR THE SMALL SCHOOL

HAVING traced the developments in lesson making up to the present time and isolated the major objectives which have given direction to efforts along this line, it should prove valuable for the reader to consider some of the practical aspects of the literature situation of the present. It is plainly evident that the limits of a volume such as this preclude the investigation of how all the various types of lesson materials which we have been discussing have been and are now employed in Church schools. Since we have been giving particular attention to materials produced by the International Lesson Committee and the Graded Lessons Syndicate, we shall limit the discussion of this chapter to a description of how these lessons may be employed to advantage in the small school. (The next chapter will deal with the use of this material in the large school.)

By consulting the diagram on page 121 the reader will secure an idea of the literature situation in the average small Sunday school using materials produced by the International Lesson Committee and the Graded Lessons Syndicate. He will notice that *International Group Lessons* are used in the Beginner, Primary, Junior, and Intermediate-Senior Departments; that *International Uniform Lessons* are provided for use in the Young People's and Adult Departments; and that in favorable situations elective courses

are available for introduction into the Senior, Young People's, and Adult Departments.

In the Elementary Department

The Beginners in the small school use the Beginners' Course in the *Closely Graded Church School Courses.*[1] It is possible to duplicate the use of this material both in large schools using closely graded lessons and in situations where *Group Lessons* are being taught because this course is constructed for the entire Beginner group and continues for two years on the same level of difficulty. In addition to the teacher's textbook which sets forth teaching principles and suggests proper class procedure, the Beginner teacher has access to the denominational periodical published for the use of those who deal with small children in the Church school. In this way work with the class group is enriched and brought up to date. The pupils make use of very little printed matter for the obvious reason that they are pre-school children.

The Primaries in the small school use the *Primary Group Lessons.*[2] Lesson material for the pupil is published in the form of a periodical issued monthly or quarterly by the denomination. Stories, suggestions concerning individual and group enterprises, and Biblical material based on outlines furnished by the International Lesson Committee are provided in this way. In addition to the pupil's periodical, the teacher of Primaries has access to a monthly or quarterly teacher's magazine published by the denomination

[1] These are described in Chapter VII.

[2] These are described in Chapter VI.

which furnishes lesson aims, teaching outlines, enrichment material, and a variety of suggested enterprises from which choice can be made in planning for class progress. The fact that the *International Group*

LITERATURE SITUATION IN THE SMALL SCHOOL

Age	International Group Lessons	International Uniform Courses	Elective Courses
4 5	Beginners		
6 7 8	Primaries		
9 10 11	Juniors		
12 13 14	Intermediates		
15 16 17	Seniors		Seniors
18 to 24		Young People	Young People
25 and over		Adults	Adults

Lessons are issued in this way through a cycle of three years makes it possible for them to be criticized and revised frequently. This has proved to be a distinct advantage.

The Juniors in the small school follow much the same arrangement as the Primaries. The *Junior Group Lessons*[1] are worked out by the denominational lesson writers and editors from the outlines furnished by the International Lesson Committee. The pupil's periodical containing considerable Biblical material and suggestions intended to help him deal with the insistent problems of his life is issued monthly or quarterly. The teacher of Juniors makes use both of the pupil's periodical and the denominational teacher's magazine which supplies lesson aims, outlines, and suggestions as to teaching procedure.

In this connection it may be well to emphasize the importance for the teacher of making use of both the pupil's periodical and the teacher's magazine in directing the activity of the class group. The teacher who uses only the pupil's periodical proceeds under a serious handicap because he has no access to the specific suggestions as to what the course aims to do and as to how similar class situations have been effectively dealt with. On the other hand, the teacher who makes use only of the teacher's magazine and does not acquaint himself with the material to which the pupil has been giving attention is equally handicapped because he cannot plan intelligently for the class session and the other experiences of the group.

[1] These are described in Chapter VI.

In the Intermediate and Senior Classes

The Intermediates in the small school make use of the *Intermediate Group Lessons*[1] worked out by denominational writers and editors from the outlines furnished by the International Lesson Committee. Lesson material for the pupil is provided in a monthly or quarterly periodical. This material is predominantly Biblical in character, but free use is made of extra-Biblical material, and the effort is put forth to center the lessons in pupil experience as far as possible. As in the case of the other teachers already mentioned, the teacher of Intermediates makes use both of the pupil's periodical and the teacher's magazine provided by the denomination. Herein is made available both the usual enrichment material and suggestions as to aim and method.

For the Seniors in the small school several of the denominations provide *Senior Group Lessons* worked out by their editors and writers from the outlines of the International Lesson Committee. However, in some of the denominations the Intermediates and Seniors are grouped together into one department and use the *Intermediate Group Lessons*.[2] In other schools the Senior Group makes use of the *International Uniform Lessons*.

In the Young People's and Adult Classes

Whenever a separate Young People's group is found

[1] These are described in Chapter VI.

[2] This arrangement is at present in vogue in the Methodist Episcopal Church, South.

in the small school, the *International Uniform Lessons* are usually provided for it. Often the Young People and Adults are grouped together, and for the use of the resulting class or classes *Uniform Lessons* are available.

A short review of Chapter VI will remind the reader of the revolutionary effects of the impact of the use of the *International Graded Lessons* upon the character of the *International Uniform Lessons*. It has been pointed out that the first result was the *Improved Uniform Lessons* appearing in 1917 and representing an effort to adapt a single Scripture passage to the various age groups in the school. The second result was the issuing of the *International Group Lessons* in 1925. This has also been discussed. We have yet to point out a third result, that of the further changes which have taken place in the type of the *International Uniform Lessons* themselves. A glance at the schedules for 1929-1931 furnished by the International Lesson Committee will illustrate how radical these changes have been. In general outline it reads:

January-March, 1929.—Some Great Christian Teachings.

April-September, 1929.—Prophetic Teaching and Leadership of Judah: From Isaiah to the Restoration.

October-December, 1929.—Some Social Teachings of the Bible.

January-June, 1930.—The Gospel of the Kingdom: Studies in Matthew.

July-December, 1930.—Some Representative Men and Women of the Bible.

January-June, 1931.—Jesus the World's Saviour: Studies in Luke.

July-December, 1931.—The Spread of Christianity: Studies in the Acts, the Epistles, and the Revelation.[1]

Few evidences do we find here of the old "haphazard" organization of subject matter veering between the Old Testament and the New Testament in rather arbitrary fashion. Most of the studies are six months in length and are worked out with definite objectives in mind. For example, the six months' course on the "Prophetic Teaching and Leadership of Judah" has as its aim: "To lead the pupils in discovering and appreciating how God, through prophets and other leaders, gave help and guidance to the people of Judah, in order that the pupils may come to see the hand of God in their own lives and in all human affairs."

The current (1928) *Uniform Lessons* schedules furnished by the International Lesson Committee provide basic outlines lending themselves to a treatment which may issue in fairly adequate and valuable material for use in the advanced classes in the Sunday school. We might assert with some accuracy that the developments of the last twenty years in the field of teaching materials have tended to grade in its entirety the course of study even in the small school. The Elementary Departments (Beginner, Primary, and Junior) have elementary graded material in the form of *International Group Lessons.* The Intermediates and Seniors also have *Group Lessons.* This leaves the *International Uniform Lessons* as one of several types of teaching material in use in the small school, and even

[1] The International Sunday School Lessons. Improved Uniform Series. Outline for 1928. Copyright by the International Council of Religious Education. Used by permission.

this is *graded* to the uses of Young People and Adults. It is a strange metamorphosis when *Uniform Lessons* become "graded" lessons. But this is just what has taken place. It would not be surprising if in the next decade the expression "Uniform Lessons" should come to have a purely historical significance.

At present the *International Uniforn Lessons* form the baseline of teaching in the Young People's and Adult Departments. The pupil's material is issued in monthly or quarterly periodicals. Each lesson consists of the Scripture passage, daily Bible readings, and a lesson treatment dealing with the topic and the Bible material from the standpoint of the needs and interests of the groups concerned. In the teacher's magazine the *Uniform Lessons* topic and Bible passage are explained, and the teacher is given suggestions as to how to handle the group both in class and in whatever enterprises may come out of the class experiences.

Elective Courses

Pupils in the small school often face religious needs not dealt with in the lesson material which we have been describing. For this reason it may be highly necessary for the school authorities to make some use of the elective principle in their efforts to provide adequate learning materials. A glance at the diagram on page 121 will show that elective courses may be selected for Seniors, Young People, and Adults.

It is not probable that many small schools will find it feasible to work out electives for Seniors, though such an arrangement under appropriate circumstances would be highly desirable. In the case of the Young People's

group, however, the local school has its opportunity to train apprentices in the work of religious education and to provide in special ways for the meeting of the problems of life. Though the working out of electives for this group is discussed in some detail in the succeeding chapter, the possibility of such an arrangement is here pointed out in connection with the teaching program of the small school. Be it said by way of warning that nothing of this kind should be undertaken without close consultation with those in charge of the young people's department of the denominational Sunday school board.

With the adults in the small school a more extensive use of the elective principle in providing teaching materials is feasible. In fact, it is necessary that from time to time, special study be given to the important phases of the program of the Church and to the needs of the home and the community. All too often the program of religious education in the local Church is estopped by the inertia and lack of interest of the adults who are finally responsible for its success. Nor does this situation furnish an indictment against these earnest and loyal members of the congregation. Inertia and indifference are usually the product of the lack of information and appreciation of what the program of religious education aims to accomplish. Courses introducing these adult leaders to the problems, the task, and the total program of the Church will result in the replacement of inertia and indifference with enthusiastic support. Much the same thing could be said in regard to proper ways of acquainting our adult Church members with their privileges in the home and in the com-

munity. At this point the warning uttered in another connection will bear repeating. No elective courses for adults in the small Sunday school should be enterprised except with the coöperation of those who are in charge of the adult department of the denominational sunday school board.

Weekday and Vacation Courses

Though these are discussed in the succeeding chapter, so much interest in them is manifested on the part of workers in small schools that brief mention might now be made of the fact that successful extension of the Sunday teaching program has been carried over into the week in the apparently less favored schools. By proper consolidations and methods of coöperation within departments an enlarged supplementary teaching program is carried on through a part of the vacation time also. The general Sunday school or Church school committee of the denomination is prepared to furnish valuable assistance to small schools contemplating such an expansion of their teaching program.

A High Standard

From what has been said in this chapter the impression may have been gained that a high standard of teaching materials for the small school is being worked out. If so, the impression is correct. The only difference recognized between lesson materials provided for the small school and those for the large school has to do with practical usableness with smaller class groups. The same level of excellence in the choice of objectives, source materials, and pedagogical provisions for the

learner and teacher is maintained in the lesson materials referred to in this chapter as in those described in the chapter following.

For Thought and Discussion

1. Perhaps the reader is connected with a small school. If so, let him list the literature used in his school. How far does the literature situation there correspond with that described in the diagram on page 121? (If the reader does not qualify at this point, let him choose some small school of his acquaintance and carry out the enterprise suggested.)
2. Show how "Uniform Lessons" has come to be an inaccurate term.
3. What are the advantages and dangers of the use of elective courses?
4. Is your school planning to expand its teaching program? Give reasons for and against such expansion.
5. How can lesson materials contribute to the effort to make the local Church conscious of its educational task?

For Reading and Investigation

1. The Curriculum of Religious Education (Betts). Chapter XXIV. (The Abingdon Press.)
2. Purpose in Teaching Religion (Fiske). Chapter XIII. (The Abingdon Press.)
3. A Social Theory of Religious Education (Coe). Pages 88-96. (Charles Scribner's Sons.)

CHAPTER IX

AVAILABLE MATERIALS FOR THE LARGE SCHOOL

By consulting the diagram on page 132 the reader will be able to get an idea of the literature situation in the average large Church school using materials furnished by the International Lesson Committee and the Graded Lessons Syndicate. He will probably notice that the *Closely Graded Church School Courses* are available for use in the Beginner, Primary, Junior, Intermediate, and Senior Departments; that *International Uniform Lessons* are provided as base-line courses for Young People and Adults; and that elective courses are available for introduction into the Senior, Young People's, and Adult Departments.

The materials used in the Beginners' Department are the same as that provided for the small school. As these lessons have been discussed in preceding chapters, no further description of them is necessary.

In the Primary Department

In the large school the six-year-old pupils make use of Course I of the *Closely Graded Church School Courses* which has the title, "God's Friendly World." The pupil's folder contains pictures, many of them colored, Scripture passages, hymns, puzzle stories, sketches depicting certain conduct problems, all of them bearing upon some subject of discussion or object of endeavor at that time undertaken. The Teacher's Textbook contains a thoroughly wrought-out Foreword in which

the aim and point of view of the course is set forth, the principal life situations and religious needs of the child of this age pointed out, and proper methods of teaching and appropriate group enterprises described. Careful directions as to the use of the pupil's folder and as to the possible expansion of the Sunday session into the mid-week are given. A plan of work for each Sunday session affords suggestions as to how these basic principles of procedure can be put to appropriate use in the actual class experience.

The seven-year-old pupils make use of Course II, "God's Friendly World." The material provided is much the same as that used with children one year younger, and the point of view and suggested method is similar, though placed upon a higher plane of difficulty.

With the eight-year-olds Course III, "Working with the Heavenly Father," is used. The material is issued in much the same form as the preceding course, and the point of view and general organization represents very little change over what has gone before except in degree of difficulty and in content.

For the teacher of Beginners and Primaries in the large school the denominations issue a teacher's magazine containing up-to-date enrichment and source material on the various enterprises under way, and making available accounts of successful methods with children of these ages for use at the teacher's option.

LITERATURE SITUATION IN THE LARGE SCHOOL

Age		Closely Graded Church School Courses	International Uniform Lessons	Electives
4 to 5	BEGINNER	Beginners' Course—"The Little Child and the Heavenly Father."		
6	PRIMARIES	Course I—"God's Friendly World."		
7		Course II—"Working with the Heavenly Father."		
8		Course III—"Learning to Live as God's Children."		
9	JUNIORS	Course IV—"At Work in God's World."		
10		Course V—"Hero Stories and Being Heroic."		
11		Course VI—"Jesus and His Helpers."		
12	INTERMEDIATE	Course VII—"Religion in Everyday Life."		
13		Course VIII—"Making a Better World."		
14		Course IX—"Studies in the Life and Teachings of Jesus."		
15	SENIORS	Course X—"Christian Leaders."		Electives prepared for high School pupils.
16		Course XI—"Youth and Christian Living."		
17		Course XII—"Problems and Principles of Social Living."		
18 to 24	YOUNG PEOPLE	Courses XIII, XIV, XV of International Graded Lessons used as free electives.	Uniform Lessons interpreted from the standpoint of young people.	Young people's electives.
25 and over	ADULTS		Uniform Lessons prepared with needs of adults in mind.	Adult electives.

In the Junior Department

The Junior Departments of the larger Church schools follow a close system of grading similar in form to that described above in connection with the large Primary Departments. Course IV, "At Work in God's World," for nine-year-old boys and girls is considerably more difficult than the course preceding it. The pupil's book (and it is to be noted that the pupil now has a book instead of a folder) contains a statement of the general purpose of the year's study, suggestions as to the best ways of reading the Bible, memory material (Scripture verses and hymns), and stories. There is a rather close parallel between what is brought to the child's attention in the Church school and what he experiences in the fourth grade of the day school. The teacher's book sets forth the point of view from which the course was prepared and gives examples of how, by experimentation, the teaching materials presented have been handled. Objectives are stated and plans of procedure are furnished, though the teacher is expected to find his own group in need of special handling. The main trends of experience and the typical life situations of the age group being taught are mentioned, with the constant warning that the religious life cannot be standardized and that a mechanical series of desired outcomes cannot be fixed beforehand. Directions covering the possible expansion of the Sunday session into the midweek similar to those in the preceding courses are given.

Course V, "Hero Stories and Being Heroic," for pupils ten years of age, while much the same in form, represents an advance in the matter of difficulty. The pupil has a book similar to the one used in the year

preceding. The teacher's manual serves the same general purpose already described in connection with Course IV. A midweek class session is likewise provided for.

Course VI, "Jesus and His Helpers," for pupils eleven years of age assumes considerable aggressiveness on the part of the pupils. This course presupposes originality of plan and independence of action on the part of the teacher in the suggestions given. The books used by the pupils and the teacher present little variation from those of the Junior courses already described. Provision is made for the expansion of the Sunday session into the midweek.

For teachers of Juniors in the large school the denominations provide up-to-date enrichment material on the various enterprises under way in a teacher's periodical. In this way recent findings of teachers who have been using the *Closely Graded Church School Courses* are made generally available and usable.

In the Intermediate Department

In the Intermediate Departments of larger schools the same closely graded organization of material is followed as in the case of the Elementary Departments. The *Closely Graded Church School Courses* are provided for use in all Intermediate classes.[1]

Course VII, "Religion in Everyday Life," for twelve-year-old pupils, provide several group enterprises appropriate for this age. These enterprises are considerably more difficult than those proposed for the year just preceding. The pupil's book not only furnishes Biblical and other material which sets forth some of the

[1] In describing the graded material for Intermediates and Seniors the writer is dealing with the *Closely Graded Church School Courses* described in more detail in Chapter VII. At this writing (1928) Courses VIII to XII are yet to be released (1929).

most pressing life problems of this age and ways of meeting them, but it also contains questions calling for judgments critical and searching to a degree. The teacher's book suggests how the individual life situations of the members of the class may be studied. It also orientates the instructor in the general purpose of the course, furnishing a number of proposals from which the teacher may choose as the class progresses in learning. Suggestions as to the expansion of the Sunday session into midweek are also given.

Course VIII, "Making a Better World," for pupils thirteen years of age, is similar in form and organization to Course VII. Suggestions are given to the teacher for his information and criticism and partial adoption. The pupil is aided by the material furnished him to isolate his problems and to meet them with understanding and courage.

Course IX, "Studies in the Life and Teachings of Jesus," for fourteen-year-old pupils is so similar in point of view, form, and organization to the two courses preceding it that further description is unnecessary.

As in the case of those who direct the learning process with Beginners, Primaries, and Juniors, the teachers of Intermediates in the large school have access to denominational teachers' magazines which furnish up-to-date conclusions drawn from experimental teaching of the *Closely Graded Church School Courses* for Intermediates, and suggestions as to how to bring the material within reach of the most recent life experience of the learner.

In the Senior Department

In the larger schools the closely graded organization of

For the aims and outlines of the old *International Graded Lessons* now in use with pupils thirteen to seventeen years of age the reader is referred to the Appendix.

lesson material is carried forward through the Senior Department, and for these groups the *Closely Graded Church School Courses* are provided.

Course X, "Christian Leaders," for pupils fifteen years of age, is frankly challenging in the difficulty of the problems presented and in the independence of thinking demanded. If possible, the teacher is left freer than ever to locate the critical periods in the lives of the learners and to use them as points of departure in the course. This means that the pupil's book bristles with life questions pointed enough to excite curiosity and to call for skill on the part of those handling them. In form and organization this material resembles that which immediately precedes it.

Course XI, "Youth and Christian Living," for pupils sixteen years of age, is meant to help forward the process of the pupil's mental, physical, and personal adjustment to the purposes and ideals of Jesus Christ, a process which we call religious learning. In point of view, suggested procedure, form and organization, this course, with its "method guide" for the teacher, text-book for the pupil, Biblical and extra-Biblical source material resembles rather closely Course X.

Course XII, "Problems and Principles of Social Living," for pupils seventeen years of age, presupposes considerable pupil achievement during the years preceding. The teacher is called upon to render assistance in a situation where Christianity throws down the gauntlet to youth and youth in turn challenges Christianity to show cause for its existence. A pupil's book and teacher's manual furnish a small part of the source material which the class progress will demand.

Teachers of Seniors will also study the teacher's magazines furnished by the denominations for the purpose of keeping abreast of developments in their particular field, and of learning how success has been achieved in the matter of making use of the *Closely Graded Church School Courses* for this age group.

The reader may have noticed that in the diagram on page 132 a place was indicated for elective courses in the Senior Department which provide for possible credit in the local high school. This suggestion precipitates the whole question of the possibility of securing closer coöperation between religious learning engaged in by high school pupils in the Church school and work done by this group in high school. Serious efforts are being made to work out some form of effective coördination at this point. For this reason it would be short-sighted indeed to ignore the chance which the situation affords to plan for elective courses of study in the Senior Department of the Church school. These might easily be made to form fruitful contacts with the curriculum of the public school.

In the Young People's Department

It has not been deemed feasible to carry forward the principle of close grading by years with this group. For this reason Courses XIII, XIV, and XV of the old *International Graded Lessons* were made free electives for use with appropriate groups of young people.[1] In fact, there is no department of Church school activity more promising for the introduction of the elective

[1] The aims and outlines of Courses XIII, XIV, and XV may be found in the Appendix.

principle than this. In the large school there is an especially pressing demand for apprentice-trained workers to carry forward the school's increasingly complicated educational program. That school is best manned a large per cent of whose workers are indigenous, who have "grown up with the business." By a skillful use of the elective principle this difficult feat of raising up workers within the organization to man its departments can be accomplished.

By referring to the diagram on page 141 the reader will get some idea of the possibilities which elective courses offer for the handling of the special needs of young people. In situations where the local school is adjacent to a college or educational institution of like rank, provision can be made for correlating the lesson materials handled on Sunday with what is being used in the regular college courses. In addition to this, it is doubtful if any better plan will ever be devised for training recruits for skilled avocational work within the local church than the scheme to reach students in college with the various phases of the leadership training program.

Closely coördinated with the Christian Quest Program of the International Council of Religious Edution are the young people's training courses of several of the denominations. These courses can be used both in schools adjacent to higher educational institutions and in large schools remote from such a situation. A few of the other needs of this group which might be mentioned in this connection are: (1) Preparation for home-founding, (2) general orientation in society, (3) the right attitude toward and use of recreation,

(4) proper vocational adjustments, (5) an understanding of and commitment to the duty of citizenship, (6) the development of understanding and skill in getting related to the local and world community, (7) an appreciation of and dependence upon God's revelation as given in the Bible, (8) growth toward intelligent and high-minded loyalty to the Church, and (9) a deepening and growing personal religion in which Jesus Christ rises to greater and greater dominance in the life. For the large school to seek to minister to the needs of its young people in these particulars means that from time to time selected groups should give special attention to such subjects as these just mentioned.

Again the reader will not get impatient if the same warning, already twice given, be again sounded. The use of the elective principle exacts a heavy price for the great benefits which it brings. This price includes the complications and the difficulty of administration which result from its use. No elective courses for young people in the large school should be enterprised except with the coöperation of those who are in charge of the young people's department of the denominational Sunday school board.

What has just been said should not lead to the conclusion that elective courses are the school's main dependence at this point. They represent special provisions for special situations. As the lesson material is at present constituted, the baseline of teaching in the Young People's Department of the large school is found in the *International Uniform Lessons.* As has already been pointed out, these lessons are now virtually

graded (to use the term loosely) to meet the needs of the older pupils in the school. The Bible passages furnished by the International Lesson Committee are used as the bases of lesson treatments worked out by writers familiar with the problems of young people, and from the standpoint of the dynamic interpretation of religion. The pupil's material reaches him in the form of a periodical published monthly or quarterly. The teacher of young people who are studying *International Uniform Lessons* uses, along with the pupil's periodical, a teacher's magazine furnished by the denomination containing exposition, interpretation, and suggestions as to the aims and methods of class progress.

In the Adult Department

What has just been stated concerning the place of the *International Uniform Lessons* in the lesson materials worked out for young people applies to that worked out for adults. In an even more emphatic sense it is true that *Uniform Lessons* form the base-line of teaching materials for adults. The popular Bible class, in which a simple, clear, practical interpretation of the lesson is presented with occasional discussion, ministers to a large fraction of adults who have not been motivated to the higher enterprise of attacking in earnest the more challenging problems which face the Church.

However, to make teaching in the adult department nothing more than the providing of knowledge in the most palatable form possible would be to miss the main purpose for which the school exists. Happily we are assured by experimenters in psychology that adults

can learn. This means that the school in the Church should largely be to them "instead" of the educational institutions of their earlier days. The adult course of study should goad them on in the direction of clear, vigorous thinking. It should increase the hunger for knowledge and understanding. It should bring awareness of the existence of real problems and crises in adult life.

USE OF ELECTIVES IN THE LARGE SCHOOL

Age					
15 16 17	SENIOR	Courses Designed to Secure High School Credit.			
					Other Electives.
18 19 20 21 22 23 24	YOUNG PEOPLE	Courses for College Students.	Courses XIII, XIV, XV, International Graded Lessons.	Young People's Training Courses (Christian Quest, etc.).	1. Home Making. 2. General Orientation. 3. Recreation. 4. Citizenship. 5. Relationships (community, home and foreign). 6. The Church. 7. The Bible. 8. Personal Religion.
					Other Electives.
25 and over	ADULTS	Courses for Parents.	Courses for Church Officers.	Leadership Training Courses.	1. Evangelism. 2. Stewardship. 3. Missions. 4. Social Service. 5. Citizenship. 6. The Church. 7. The Bible. 8. Personal Religion.

A glance at the diagram above will give the reader some idea of the courses which are available for use in the adult department of the large school. Surely our lesson materials could serve no more important purpose than that of meeting the needs of the

parents of the Church. It is to be remembered also that the homes over which these parents preside may be brought to function as the most powerful of all the schools of religion. It has been pointed out already that the officers of the local Church are either an actual governing body in charge of the educational program of the local Church or a potent influence for the arrest or progress of that program. Elective courses dealing with the educational task of the Church are all but essential to the securing of understanding and intelligent coöperation on the part of the Church officers. Adults in actual teaching service need training courses. Those held in reserve subject to the call of the officers in charge of the educational program of the Church should be given the opportunity to fit themselves to the highest possible degree for this task which is constantly growing more complicated. If the major needs of the adult membership of the Church are to be met, other elective courses in evangelism, stewardship, missions, social service, citizenship, the Church, the Bible, personal religion, and the like should be made available from time to time.

The leaders in the adult department of the large school need to exercise extreme care in the introduction of elective courses such as have been described. Nothing of the kind should be attempted without the full coöperation of the superintendent of the adult department of the general Sunday school or Church school board of the denomination.

Expanding the Teaching Program

It has already been clearly implied that the new

conception of what it means to teach the Christian religion calls for a far more comprehensive program than can be carried out on Sunday. Discussions and enterprises will originate during the Sunday class session which deserve to be expanded. Without going into detailed explanation of the causes producing the expansion of the school program which we are now witnessing, it may be pointed out that the dynamic nature of the new teaching has made it impossible to place mechanical limits upon the class sessions.

Long ago it was suggested that the vacation period of the year could be utilized in providing an expanded teaching program for the Church school. Before thinking on this subject had proceeded very far two points of view developed. Those holding one viewpoint urged that independent organizations provide teaching materials for vacation schools and promote them. Those holding a different opinion saw danger in the possibility of having other agencies compete with the Church in teaching religion, thereby dividing the loyalties of the pupils. The official statement of the General Sunday School Board of the Methodist Episcopal Church, South, makes clear the position of that denomination:

"In recent years there has been an increased recognition of the need for greater unity in the program of religious education. There seems to be good reason for attempting more largely to unify all the Church activities in the field of religious education. The position of the General Sunday School Board of the Methodist Episcopal Church, South, touching this matter is that in undertaking to develop vacation sessions of the Church school, this work should be made, as far as

practicable, a part of the total program of religious education of the local Church, and wherever the same groups are engaged on Sunday and week days a very definite unity in the total Church school program should be maintained."[1]

Thoroughly consistent with this point of view is the plan of including vacation material in the *Closely Graded Church School Courses* for Beginners, Primaries, Juniors, and first-year Intermediates. Though the vacation material is prepared for use during the summer quarter and is loosely correlated with the Sunday material for that period, it does not presuppose the use of any definite set of Sunday lessons. In this way an effort is made to meet the exigency produced by the fact that vacation schools are held at widely different times during the summer.

A later suggestion concerning the expansion of the teaching program of the Church school pointed out the possibility of carrying over into the week the activities in progress on Sunday. In this connection the same question arose which came up when vacation schools were proposed. Enthusiasts on one side saw in the week-day Church school movement the passing out of the Sunday school and the total reorganization of the Church's teaching program. Out of the efforts of the supporters of this position have come several independent week-day courses rather closely correlated with the work of the public school and more or less independent of the Sunday session of the Church

[1] "Vacation Session of the Church School," Leaflet No. 77. Published by the General Sunday School Board, Methodist Episcopal Church, South. Page 4.

school. On the other hand, there were those who held that "wherever the same groups are engaged on Sunday and week days a very definite unity in the total Church school program should be maintained."

This last point of view maintained that the teaching program of the Church should begin with the Church school and be completely under the control of the appropriate Church school agencies of the denomination, thereby preventing needless competition and its consequent division of loyalty on the part of the pupil.

As has been pointed out, the *Closely Graded Church School Courses* provide for the expansion of the Sunday lesson into one or more week-day periods. The need for this expansion was taken into consideration when the new courses were first projected. They represent therefore not an effort to adapt external material to an old course, but an expanded lesson system including the larger teaching program toward which the Church has been working.

Starting with the Beginners' Course and extending up through Course VII such a provision for week-day expansion of the Sunday lesson has been made. No hard and fast rule setting forth certain things to be carried out on Sunday and certain other things on week days is laid down. On the other hand, the guide-book which the teacher uses points out how the various class enterprises can be carried through to a satisfying completion by using the increased amount of time provided by the week-day meetings of the class. The effort is toward complete integration of the whole teaching process. The teacher is left to decide whether

the Sunday session should be carried over into one or two additional meetings of the group. These courses are even elastic enough to be usable in situations where no opportunity is provided for week-day work.

By way of illustration a quotation is given from the "Foreword" of the Teacher's Book, Course III. In a brief paragraph the writer is describing how the "midweek" session is to be used. She says: "This course provides material for one midweek period. This period is usually a continuation of the problem introduced at the Sunday period. Should the school desire two week-day sessions, there is sufficient material given for such an extension. Where only one session is held and that on Sunday, the teacher should make a careful selection of the material."[1]

In Sunday Session One at the beginning of Course III we find the principles just stated carried out consistently. It is the first Sunday in the new Sunday school year, a time for making the new children in the neighborhood and Sunday school feel at home. The Sunday session is given over to the question of getting the class interested deeply and naturally in this clearly Christian undertaking. The one or more midweek sessions which follow are so planned that free play is the important feature. Warm and fresh from the play experience, certain important questions come up for discussion. In this connection an appropriate story is told, and the enterprise of showing friendship

[1] "Learning to Live as God's Children," by Marie W. McDonald. Teacher's Book, Course III, Part I. Page 18. Copyright by Graded Lessons Syndicate. Used by permission.

for new children in the public school or in the Sunday school is carefully launched. Thus the integration of the child's experience in learning to be a Christian is made certain.

For Thought and Discussion

1. If the reader is connected with a large school let him make a study of the *literature situation* in his school, comparing it with the diagram on page 132.

2. Make a list of the periodicals which your denomination furnishes for use in its Church schools.

3. What are the possibilities in your community of having the Church school provide electives for high school students?

4. Study the diagram on page 141 illustrating the use of electives in the large school. Check courses which seem of especial value for use with young people and adults in your school.

5. If the reader has ever had experience as pupil or teacher in connection with an elective course in the Church school let him report on it. What were the strong and weak points?

6. Debate the question as to whether vacation Church schools should be run in close relation to the Sunday sessions of the Church school or independent of them.

7. In the *Closely Graded Church School Courses* what provision is made for vacation work?

8. Should week-day schools be run apart from the Sunday sessions of the Church schools? Justify your answer.

9. In the *Closely Graded Church School Courses* what provision is made for work in the midweek?

For Reading and Investigation

1. An Integrated Program of Religious Education (Harper). Chapter IV. (The Macmillan Company.)

2. A Social Theory of Religious Education (Coe). Pages 88-96. (Charles Scribner's Sons.)

3. The Curriculum of Religious Education (Betts). Chapter XXIV. (Abingdon Press).

4. Adult Education (Hart). Chapter I. (Crowell Publishing Company.)

5. Religious Education and Democracy (Winchester). Pages 220-243. (The Abingdon Press.)

CHAPTER X

VITALIZING EXISTING MATERIALS—LEAVES FROM A TEACHER'S NOTEBOOK

FURTHER consideration of the practical aspects of the lesson material situation leads the writer to seek to make this chapter an exchange of experiences among teachers who have successfully handled the different types of literature to be found in schools using the materials which have been described in the preceding pages. We begin with a report on the use of *International Uniform Lessons* with a class of adults. Then follow accounts of how *International Group Lessons* have been used with children and adolescents. A report of how a teacher of young women took the *Uniform Lessons* and used them in an original manner comes next. The chapter closes with prepared reports on the experimentation which has been done with the *Closely Graded Church School Courses.*

USING UNIFORM LESSONS WITH ADULTS

One of the most dynamic teachers within the writer's acquaintance, with considerable reluctance, gives a report on her use of *International Uniform Lessons* with a class of women, which is here reproduced.

"My class is made up of adults, women ranging from twenty-five to nearly seventy years of age. There are in the group, because of these differences in age, many and varying situations. Nevertheless, there are a few fundamental interests common to all—home-making, children, problems of social, civic, and religious adjust-

ments which women of all ages are being called upon to help solve—and these I try to keep in mind as I prepare each lesson. For surely the study of the Bible and the related subjects of temperance, missions, and social service should throw light upon all the life problems of the day.

"As to method of preparation for the lesson hour, I find it necessary to begin far in advance. Especially is this true when a class is using the regular course of study furnished by our Church for Young People and Adults, because this is a *course*, not a set of unrelated lessons. There is a definite aim for the year's work, and each lesson has a bearing on the whole and is connected with the preceding and following one. Remembering this fact, I am careful to prepare each lesson so that its relation to the whole may be brought out. Thus a definite, constructive impression is given the class of the development of the line of thought underlying the course.

"But when adults come to Sunday school it is for help, for spiritual uplift and strengthening. The women do not make the effort necessary to get the family ready and be present themselves merely for what facts they may learn. Because of this I try to keep in mind the personal needs of the members of the class as I prepare the lesson. This necessitates much study of the roll and an intimate knowledge of each member, but it is necessary if the teaching carried on during the class hour is to be effective and if any definite help in problem-solving is to be given.

"As to method of preparation, I begin one week or several weeks ahead by reading over the Scripture

passage which forms the basis of the lesson. This I keep in mind as I think of or talk with the class members, so that the lesson when taught may be related to their special needs at the time. For every changing situation must be taken into account. Also there must be considered the opportunity for relating the lessons to all special occasions, for each has some bearing on life situations. For this reason I keep in mind the holidays, the seasons, religious, national or local, and any movements for community or world betterment.

"Since the Bible incident or teaching is far away in point of time; since the customs and surroundings are also strange, I study all available helps dealing with the history and geography of Palestine and surrounding countries as well as a concordance and Bible dictionary. Books on the customs and manners of the people about whom we are to study have also proved helpful. All this makes it possible to *bring the lesson story to life*, to make the characters and situations real, vital, so that the class may in imagination relive the experiences being portrayed.

"The method of handling the lesson at the class hour, with an adult class, is not that of rigidly following a definitely worked-out plan. It must be varied, with a few rules only kept in mind. My self-set rules are:

"1. Bring the lesson story to life in a brief introduction.

"2. Try to secure the coöperation of the group in connecting the lesson with the course.

"3. By question and discussion discover the spiritual message which the lesson has for the class.

"4. Be sure that the conclusions are sane, logical,

that there is no narrowness or personal prejudice determining the lesson application.

"5. Relate the whole lesson very definitely to the present needs of the class group.

"6. Never fear to change the previously made plan, if the class situation leads you to think it best to do so.

"Adults too often will not study, or they do so quite irregularly. However, my class has found that its discussions opened up so many interesting problems that they have formed a small library of choice books, and in reading they carry further the investigations and study for which there is not time enough in the class hour.

"As a natural result of our study together, the class is carrying out the teachings concerning the Christian life as a common group enterprise."

Using Group Lessons in Small Schools

1. *A teacher of Primaries reports.*

Below is reproduced the account of a successful teaching enterprise carried on in a difficult city situation.

"The teacher had been looking ahead to see what the lessons were about. She knew that the theme for the quarter was 'Thanking God for His Goodness.' There had already been a lesson on 'The World God Gives Us' and 'God's Care for His Children.' The lesson for the day was 'Children Learning to Thank God.' The Primary boys and girls had been asked to look through magazines during the week and to cut out the pictures showing things for which they were thankful. It had also been planned that the class go for a walk in

the park on Saturday afternoon to observe God's care in nature and to see some things for which they could be truly grateful. For you must know that the children came from a very poor section of the city, and there was little beauty around their homes to inspire their reverence and gratitude. The teacher had visited most of the mothers during the week and had written the others in anticipation of the walk. But on Saturday it rained all day, and no walk ensued.

"In spite of this difficulty, the teacher wished the children to have some experience in expressing gratitude, so she went through her store of magazine pictures and picked out those which might supplement the pictures which the children were to bring. She read again carefully the lesson in the teacher's magazine and practiced telling the story. On the cover of the pupil's quarterly she found a song, 'Autumn,' which aptly fitted the lessons, and practiced singing it. Also she got together the supplies which would be needed: several large pieces of heavy wrapping paper, not too dark, thumb tacks, paste, and scissors. Loaded with these, the pictures, and textbooks, she went to class on Sunday morning. Leaves and flowers were too wet for transporation.

"The sun had reappeared and was shining brightly on Sunday, and the children came in gayly. A young lady visitor came to class, and the teacher asked one of the boys to display and explain to her the poster which the class had made the Sunday before, while she made out the report. The report disposed of, she asked for the pictures which the children had collected during the week. Several had selected piles of pictures, but only

two had remembered to bring them to class. These pictures and the ones brought by the teacher were shown to all the class, and each one was asked to guess what the bringer was thankful for. A little girl was evidently grateful for flower gardens and mother; a little boy for various kinds of decorative foods; the teacher's pictures were more varied and called for considerable discussion.

"After talking these over they got the picture from the picture roll, a large one in colors. It showed two children at the breakfast table, bowing their heads. It was decided to frame this picture in the same frame which had been used for preceding Sundays. The frame was not quite big enough for the picture, and the pupils discussed whether to cut off the children's feet at the bottom of the picture or the geraniums at the top. They decided in favor of leaving the geraniums. The teacher then traced off the picture to the proper size and asked one of the girls to cut it out while the other started the new poster. This little girl 'cutter-out,' by the way, cut off both the feet and the geraniums, and the latter had to be added in a ragged sort of way at the top.

"The new poster was made of the wrapping paper, thumb-tacked on the unfinished wall. Each pupil selected from the pictures the one which showed what he was thankful for and put it on the poster. They lined the pictures up at the top of the paper, but the teacher did not object to this, as it left space for writing below. At the dictation of the children she wrote on it in large letters, 'We Are Thankful For,' and then let each one tell what his picture stood for: chute-

the-chutes, mothers, brothers, sisters, babies, flowers, good things to eat, dogs, etc. Then, as suggested in the lesson material, she wrote, 'The —— gives us eggs,' 'The —— gives us milk,' and other things, and the children delightedly filled in the blank spaces. The list closed with, 'All these things are gifts from ——.'

"The poster finished and admired, they discussed the picture now framed. They decided that the boy and girl in the picture were 'asking the blessing,' as was done in some of their homes. None of them could remember just what it was their fathers and mothers said for the grace, but the teacher suggested the simple one, 'God is great and God is good; and we thank him for his food.' They repeated this appreciatively.

"Then they sat down again, and the teacher told them the story 'To Whom Shall We Give Thanks?' Since it was a story of thanks for water, they followed it with a talk about how they got water, from the time it was in the ocean until they drew it from hydrants. The teacher said: 'We have thought of so many things to be thankful for' (naming them). 'Would you like to say "Thank you" to the Heavenly Father for them right now?' The little heads nodded vigorously and were bowed in silence during the brief and very concrete prayer. This, too, followed suggestions given in the lesson material.

"After the prayer they listened to the poem by Emerson given in the teacher's book and talked about the pictures which would be needed to illustrate it if they made a poster. They repeated the memory verse several times. The teacher then said that she knew a lovely little song she thought they would like to learn.

She tried singing 'Autumn,' but found that the melody had escaped her. So she read the words of the song, and the children agreed to stay after dismissal so they could practice it with the piano. Just then the closing bell rang, and they rushed around to pick up the papers and get things ready to leave.

"The teacher felt that the purpose of the lesson had been fulfilled. The children's thoughts had been directed again to many causes for thankfulness to God, the Giver of every good gift, and they had expressed this gratitude in words, prayer, and song. Also, by their courtesy, helpfulness, and friendliness in class they had expressed it through conduct that was pleasing to God."

2. *With a group of Intermediate boys.*

Below is the story of how a young man, called upon to handle a rather difficult group in a small city school, went at his task. He has neglected, however, to recount the remarkable success which has accompanied his efforts.

Preparation

"I must know my boys before I can start out. What is their home life? Public or private schools? What are their chief interests? What influences and agencies in the community catch their attention? What things can I look on as stumblingblocks in the path of right attitudes? Can I hit upon something that represents an average intellect, or must I think first of one group, then another?

"I must know these things, for I cannot make a single statement in class, or press a single project, unless

I am confident that it touches in a very vital way the life of at least one of my boys.

"My lesson quarterly is before me. I read my Bible references, and I keep my Commentary close at hand. Then I read what the lesson writer has to say. His statements are invaluable to me, not because I use the material in class as he has presented it, but because he stimulates my own thinking process. He gives one illustration out of his own experience; I immediately think of one out of mine. He says something in a single sentence that causes me to study and investigate for hours. So I am armed with notebook and pencil as I read. Remember that I am not thinking abstractly of the boy problem as I read, but of Edward and Jim and Jess. What was that chance remark Henry made to me last week when we were out on the hike? Here is something, if I will take time to think it through, that will clarify his thinking on the subject. What was the attitude the bunch took toward the defeat of their team last Saturday? Here is something that will give them a better point of view on the occasion of the next defeat—if I can get it over right. And so I go on. I make abundant notes; and if I think there is no outside investigation to be made, I make up my own lesson outline then and there. Quite simple. 1, 2, and 3 for the major points, and a, b, and c for my illustrations.

"Were the lesson writer to drop in to my class on the following Sunday morning, he might not understand where I secured my materials. And I would no doubt surprise him by saying that they all came from his treatment. The living truth!

The Class Session

"I suppose if I used the same old process every Sunday morning the boys would soon begin to walk out on me. I remember as a boy that I used to endeavor to be late to a certain class because the teacher always started out by saying, 'Last Sunday morning we studied about ——,' and so on for at least five minutes. It would have been more to the point had he said, 'Last Sunday morning I bored you to death by talking about ——, and you didn't pay any attention to me.'

"There are a thousand ways to begin a class discussion. One of the most effective that I use is by the most indirect route that can possibly be followed. Before we know it, we are discussing something of current interest that perhaps has only a remote connection with the subject of the lesson. But by careful and painstaking manipulation, it is possible to turn the conversation into the channels of your prepared material. It's dangerous, however. And time flies!

"If you have remodeled your notes on Saturday night, you can perhaps inject an illustration at the beginning that is up to the minute. Sometimes I do this, and it always proves effective. The going from that moment on is smooth and comparatively simple.

"I don't always open with an illustration, however. Sometimes I put a problem up before them in the most direct manner I can think of. 'What would you do in this sort of case?'

"I try to avoid a sudden transition from the illustration to the main theme. There must be no let-downs, no sighs and glances in the direction of the window.

The boys must sense coherence, unity, and, above all, a freedom from triteness.

"I make a real effort to avoid questions. What I am constantly striving for is Bill's 'Whoa! Back up there a minute. Have you ever thought about it this way?' That starts a deluge of questions and opinions that keeps things moving. I can't begin to say how I bring the boys out in this way, and yet I believe it comes when I am getting mighty close to the home, school, and play problems which really concern them.

"But if I am forced to ask a few questions, I never call the name of a single boy. Instead, I look in the direction of the lad who I know is most likely to have a response. This removes all chance for possible embarrassment, and generally it brings forth other responses from the more timid members.

"Toward the close, I say, 'Here's the real point to consider to-day.' And then I try to state it in a simple, direct manner—only a few words.

"There's a prayer at the close—one or two sentences. After that, we don't rush right out, but stick around for an informal chat. The boys seem to enjoy it, and it gives me the opportunity to explain something in a more personal way (if you get what I mean) than I could do in class.

"And so—as many as will—to church."

Getting at Young People's Problems

A class of young business women was in session. They were engaged with their teacher in the very worth-while task of listing the most pressing problems which Christian women face in the business and social

world. The effort to get at the facts and to work out practicable and helpful lines of conduct took preëminence over every other interest. It was difficult to do real thinking when thus face to face with difficulties new to most of the young people assembled, but the group was hard at this very thing. The teacher laid down very few suggestions as to what was right and what was wrong. Every member of the group seemed to realize that her judgment was needed in the working out of correct conclusions. Petitions for guidance, wisdom, patience and fairness had gone up from the group in the worship service just preceding. The Bible was being constantly appealed to as one problem after another came up—in fact, it seemed that when the group tried to solve for themselves these problems which faced them day after day they needed to stay closer than ever to the teachings of the Word of God.

To a visitor who had stolen in unexpectedly it seemed that all the necessary elements of an effective learning-teaching process were present in this class situation. The pupils were dealing aggressively with problems which constantly faced them. They were working out together a Christian way of living. Meanings were coming to the surface. Judgments were being formed fairly and with accuracy. The teacher was a helpful participant in the enterprise, dependable when called upon and vigilant for signs of dissipated energy or lost motion. The Bible message was ministering in a vital way to the need of the group for knowledge, inspiration, and discrimination.

The visitor quite naturally drew the conclusion, from what he had seen and heard, that he had been observing

a demonstration of the use of free curriculum in the Church school. At the conclusion of the class hour he plied the teacher with many questions, one of which was: "What course of study are you following?" He expected to be told that the teacher was either following some elective course under the direction of the Superintendent of Young People's Work of the denomination or was using outlines which she herself had prepared.

But the teacher replied that she was using the *International Uniform Lessons.* She had taken the monthly lesson periodical as the starting point of her lesson preparation. After examining the teaching plans furnished by the teacher's magazine, she proceeded to use her own ingenuity in handling the learning process with her particular group. She had found the various lesson materials necessary, but had refused to drop into slovenly habits in using them. The lesson for the Sunday just described merely illustrated the wide variation in the way she related class interests to the material in hand.

Free Use of Beginner Material

The lessons being used are the *Closely Graded Church School Courses.* The group is made up of Beginners. The time is October. Teacher and pupils have been thinking about fathers and mothers. At this point in the Beginner Course the child's natural interest in "my church" is made a beginning point of learning. With this in mind the story of Samuel has been suggested by the lesson writer as one of the items of teaching material to be used in helping the children to come to think that "our Church belongs to daddy and

mother and me and my teacher and the other children. Ever so many times we speak to God there."

Below is produced a teaching plan indicating how the various features of the Sunday morning session might be related to each other in a connected and meaningful way. Immediately following the plan is a report of how the plan worked. The plan is outlined as follows:

Plan[1]

"*Materials:* Autumn leaves.

"1. *Offering.* Speak of part of money spent for the blotters we made our fathers yesterday.

"2. *Greeting.*

"3. *Worship.* Lead up to worship by noticing the coloring in autumn leaves.

"4. *Song and Play.* 'The Church Bells' (*Song and and Play for Children*). Play getting ready for Church and going. Sing in Church 'A Wee Prayer' (Folder 4).

"5. *Song*: 'My Shiny Shoes' (*Song and Play for Children*).

"6. *Playing Story.* Ask a child to find the picture of children brought by mothers to Jesus. Then play the story. The song, 'Father Makes the Money' (*Song and Play for Children*), will naturally follow.

"7. *Playing Story.* Talk about the picture, 'The Father's Home Coming,' and retell or play the story.

"8. *New Story.* Preface this by singing 'The Church Bells' and saying you have a story to tell about how a mother took her little boy to Church.

[1] "The Little Child and the Heavenly Father," by Frances W. Danielson and Jessie Eleanor Moore. Teacher's Textbook, Part I, pages 42-44. Copyright by Graded Lessons Syndicate Used by permission.

Show the picture afterwards and thank God for mothers to dress and feed children and take them to Church."

But things did not work out strictly according to the plan suggested by the lesson writer. The following is what one of the teachers reported.

How the Plan Worked[1]

"5. *Song.* This came first, as three children entered eager to display new coats and hats about which they sang.

"1 and 2. Offering and Greeting. As planned.

"3. *Worship.* My table was heaped with autumn leaves. The children were so interested in them that I suggested their copying the colors. My assistant and I sat on the rug and cut from paper fac-similes of the leaves the children chose, which they then tried to copy in color. When finished, these paper leaves were pinned up on our dado. Then we sang a song of thanks to God for his colored leaves, color that 'won't rub off.'

"7. *Playing Story. Stanley* (running up to picture, 'The Father's Home-Coming'): I like that story.

"(The other children followed; so we retold the story while we looked at the picture. Then we played it. After this we talked about our fathers and sang, 'Father Makes the Money.')

"6. *Playing Story.* The line in the song about mothers made the children think of the picture showing mothers taking their children to Jesus; so we talked about this and played it.

[1] "The Little Child and the Heavenly Father," by Frances W. Danielson and Jessie Eleanor Moore. Teacher's Textbook, Part I, pages 43, 44. Copyright by Graded Lessons Syndicate. Used by permission.

"7. *Song and Play.* We talked about our Church where we came to hear stories about Jesus and of the bells that called us. We sang the song over and over again. Then we played get ready for Church—all but Stanley.

"Stanley: I don't want to.

"Teacher: But what will you do?

"Stanley: I'll be the man who stays in the church and gets it ready and rings the bell. (He entered into this self-imposed part with great interest.)

"8. *New Story.* This was told more dramatically than planned, as the children were restless.

"Teacher: Hannah wanted a baby boy and prayed for him. By and by and by and by—something happened. I will tell you—(preparing to whisper).

"Jack: Got the baby, I s'pose.

"Teacher (flatly): Yes. I'll whisper his name.

"(I asked children of different sizes to represent his height as he grew, and finally I used a boy standing on a chair. When Samuel opened the church doors a child played do this. When he ran quickly on an errand for the old minister, a child illustrated this. When he ran quietly so as not to disturb the other ministers a child illustrated this.)

"Teacher (at end of story): Shut your eyes and when you open them you will see Samuel's picture when he was listening to God.

"(We prayed kneeling, and there was a worshipful atmosphere, even though Jack did whisper, 'It hurts my knees to kneel.' 'My Shiny Shoes' was adapted to the children's new coats and hats as they put them on.)"

This plan was not carried out completely, and yet the

class procedure which we have been describing was strikingly successful. The teacher exhibited a high degree of skill and resourcefulness in shifting the items in the plan so as to capitalize the momentary interests which dominated the children. The children were allowed to make creative contributions to what was being carried on.

A Primary Teacher Succeeds

Miss A teaches third-year Primaries using Course III of the *Closely Graded Church School Courses*. One of her fellow teachers pays her this compliment: "How do you manage to keep your class so interested and orderly? I glanced in your room last Sunday; your whole class seemed to be having such a good time. You have a special way with children." The following description of how Miss A prepared to teach this new course to which she had been assigned indicates some of the elements which contributed in such a large measure to her success.

"When the superintendent of the Primary Department asked her to teach one of the third-year classes Miss A replied: 'I have no teaching experience and know very little about children, but I will take the class and do the best I can.'

"Miss A takes her book home from the first teachers' meeting. That night she reads carefully the Introduction and the Foreword in order to get the viewpoint of the editors and writer and to learn the nature of the Course. She makes careful notes of the following points:

"1. The underlying principles of the Course.

"2. The General Statement of Aims for the three primary years.

"3. The Aim of the Third Year Primary Course, and Aims for Part I.

"4. Comments on the characteristics, interest, and problems of the eight-year-old child.

"5. A description of the material furnished with the Third-Year Course; that is, Pictures and Story Folders for the children.

"6. General suggestions as to class procedure.

"7. The list of Reference Material given in the Appendix.

"8. The Foreword and Outlines from the Teacher's Textbooks, Years One and Two.

"Miss A takes her Teacher's Book to the office and places it in a special drawer or box. She spends ten or fifteen minutes looking over the list of material and suggestions given. She inquires about the Primary Picture Set No. 3, and the Folders for the children. She secures the set of pictures and copies of Folders for Part I. Miss A is on the lookout for additional material and keeps a special box in which pictures are filed and nature objects kept. She is learning to make her own lesson plan, using the material given in the Teacher's Book as suggestions only. She tries first of all to keep in mind the needs and capacities of the individual children in the class.

"Miss A has very little time for visiting the homes of the children; but realizing the futility of working without the understanding and sympathetic coöperation of the parents, she frequently visits the homes on Sunday afternoon and after office hours. She discusses the

aims and nature of the course with the mothers and asks their assistance with the home work.

"When enterprises are undertaken which demand the knowledge and assistance of the parents, Miss A talks to the mothers over the telephone or writes notes explaining the enterprise and asking for definite help. Miss A does not wait until the Sunday before Thanksgiving, Christmas, and Easter to plan project activities for these great festivals, but she begins at least a month in advance. She studies the list of general suggestions given and makes suggestions to the class, helping them decide on practical, worth-while projects.

"Miss A not only reads the material given for enriching the devotional and professional life of the teacher, but she reads the list of reference books and magazines, and plans to buy and read at least one new book every year. Miss A is not only improving her methods of teaching, but is enriching her own personality and is finding increasing joy in living. Her work as a teacher is no longer considered a duty, but a high privilege. She has accepted the following verse for her motto and is striving to attain the standards which are set up there: 'Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.' (2 Tim. 2: 15.)"[1]

Criticism

As the chapter immediately following deals with certain conclusions which may be drawn from the

[1] "Learning to Live as God's Children," by Marie W. McDonald. Teacher's Textbook, Course III, Part I, pages 10, 11. Copyright by the Graded Lessons Syndicate. Used by permission.

accounts which have just been read, no attempt is made to summarize the reports given. Before the reader examines those conclusions it might stimulate his own thinking to criticize for himself the various proceedings here recounted. Were these the most desirable ways of making use of teaching materials? With the class group which he knows best would any of these plans work? If he were preparing the lesson materials which these teachers used, what would he think of the way his product was being handled? What do the teachers referred to in this chapter think is the functions which lesson materials are meant to perform?

Other questions like these will probably be raised by the reader as he criticizes the reports of this chapter.

For Thought and Discussion

1. How does the adult teacher in your school proceed with the class? (The reader could interview some teacher and get this information. It would be interesting to compare the data gathered with the account with which this chapter begins.)

2. If the reader is a teacher amd makes use of *International Group Lessons*, let him compare his methods with the reports on the use of this material in this chapter. Otherwise let the reader find out from some teacher using these lessons how he goes about preparing for the class session; also how he uses the material in class.

3. Take the case of the teacher of young business women who made free use of the *International Uniform Lessons.* Could something like this be done with a group in your school?

4. Examine carefully the reports on the free use of the *Closely Graded Church School Courses* with Beginners. The plan did not work out as arranged. Would you say that the teacher failed? Or did she succeed? Give reasons for your answer.

5. What do you think of the story of Miss A (the Primary teacher)? Does she bring to light any of the secrets of successful teaching? What are they.

CHAPTER XI

VITALIZING EXISTING MATERIALS—SOME CONCLUSIONS.

With the preceding chapter fresh in mind the reader would do well to lay this volume aside while he writes out a condensed report of how he uses the various kinds of teaching material before and during a class session in the Church school. If he does not happen at present to be the teacher of a class, he can very easily choose an imaginary class group and prepare a hypothetical account of how he would teach them. Let his report be inserted (paste it in with Chapter X) with those just listed so that the writer's brief survey may be made more complete. To what degree is your way of using lesson materials similar to that of these coworkers of yours? What new methods of handling lesson materials which you have found to be successful can you add? From your experience and theirs is it possible to draw certain conclusions or to hint at certain basic principles which may be used successfully in vitalizing lesson materials?

Need of Printed Materials

It might as well be admitted at the start that the need of printed materials still exists. It must not be forgotten that we are living in an age of specialization. Living standards, working standards, and thinking standards are more exacting to-day than ever before. In following the story in your literature, the reader has no doubt noticed how simple a matter it used to be to

prepare a Sunday school lesson. This preparation on the part of the teacher meant the selection of some memory passages from the Bible or the catechism, and perhaps the perusal of certain printed fact questions with perfectly obvious answers. So easy was the earlier teaching procedure. Probably my reader has also discovered that to-day a rather difficult technique has been developed in this area. A complicated lesson system, ministering to the widely varying interests and needs of young and old and seeking to relate religion to all of the experiences of life, is functioning in our Church schools. To make such materials available calls for the full-time service of specially trained workers employed by the denominations and by the interdenominational lesson-making agencies. The output of these lesson makers can only be brought within reach of the teachers in the Church school through the use of printed helps for teacher and learner.

Furthermore, the tasks of the Church school are performed almost entirely by volunteer workers. These teachers carry out their duties in most commendable fashion under definite limitations of time and strength. Unless, therefore, the aid of skilled lesson writers were placed within their reach, it would be beyond their power to do the work expected of them. The loyalty of these volunteer teachers makes it all the more incumbent upon the denominations to furnish the most stimulating and useful teaching materials possible.

Best Use of Printed Material

All this raises an important question: What can be done to make the fullest use of printed material without

allowing the teachers in the Church schools to become crippled and their teaching to degenerate into mere mechanical routine?

This was the defect of the catechism, the "Bible Questions," and the other forms of learning by rote which once had their day in our Church schools. By this motto the teacher became little more than a nonentity, and was given no opportunity to contribute in a creative way to the process of learning. Many of us can recall boresome experiences in the Sunday school, when the teacher read questions out of the lesson periodical and the pupils read answers from the same book, or from the Bible. Maybe the teacher assigned verses in the Bible or paragraphs in the periodical to be read *seriatim*, after which he indulged in the usual moralizings. It naturally followed that the class usually took little interest in what was going on. The mechanical performance just described was soon over; and when the teacher closed the book, everybody began to talk with genuine interest about clothes or picnics or other things of present moment. This was not universally true, but far too many such instances could be cited. And what a poor spectacle of teaching was here presented! It would not be difficult to imagine that a mechanical device like a phonograph could be invented which would carry out fairly well the purpose served by the teacher in these situations. Everything formal and mechanical—no warm, vital Christian experience to share in the class session—only a dull routine to be carried out in most perfunctory manner.

Nothing should be tolerated at the present time which tends to bring back the old helpless dependence

of many or our teachers on the mechanical lesson helps which they once employed. The fact that the use of printed materials is necessary, the danger of making the teacher subservient to the printed material—these two factors compose our problem. However, they are not irreconcilable. It is possible for teachers to make full use of lesson material, and at the same time preserve their freedom and develop their originality.

Suggested Principles of Procedure

In this connection a few suggestions are furnished for the reader's examination as to their possible value in solving the problem just stated.

1. *Understand thoroughly what the learning-teaching process means.*

For a pupil to learn, for example, that the Christian life requires that he forgive his enemies means that information concerning forgiveness and its place in the Christian life reach him. But the question at once arises: How can this information come to him with such power that he will give himself whole-heartedly to the rule of forgiveness? Will this happen when he is merely told by the teacher or the lesson writer that he *ought* to act in this way? Or is there a way of having this information come to him through his own discovery? Can he learn out of his experience that it is a fine thing to forgive and forget when his enemy acts like a brute? By means of facing this question squarely and giving this way of acting a trial and drawing his own conclusions, can he come to have a conviction that what Jesus says about forgiveness is true and deserves to be made a rule of living?

Rather than the mere imparting of information the learning-teaching process includes the *acquiring* of a new manner of response to situations. "What does it mean to learn? . . . To learn is to change one's ways of behaving. Typically, to learn is to acquire a new way of behaving. Consider this word 'acquire.' When has one 'acquired' a new way of behaving? . . . One has acquired a new way of behaving when one *can* and *will* behave in the new way as the right time presents itself. Suppose I ask you, my reader, what is 5 x 3? The answer 15 comes at once. (Moreover, it comes of itself.) Could you by trying have kept the answer 15 from coming to your mind? I doubt it. This is an extreme case, but it illustrates the essence of learning. When a thing has been really learned it has in it an inherent propulsiveness to work itself out in behavior. It is in this way that learning concerns life. It inherently changes behavior, not only what one *can* do, but also what one *will* do. Our pupils have in the full sense learned when upon the proper occasion they *can* and *will* behave in the new way."[1]

And it is just this that the teacher of religion proposes to help his pupils to do. The learner must come under the compulsion of certain Christian ideals made real and warm and powerful to him, because the teacher has guided him through a process of discovering the truthfulness and personal applicability of what Christ

[1] From the Twenty-Sixth Yearbook (1926) of the National Society for the Study of Education, Part II, Chapter X, page 121 "Statement of Position," by William H. Kilpatrick. Used by permission.

taught. That is why we occasionally use the term "learning-teaching process." The teacher does not stand over against the learner. He moves along with him. As the pupil makes his discoveries and orders his life in the light of what he has found to be of most worth, the teacher is at his side to give help.

With this brief reference to the learning-teaching process before us, it becomes more or less easy to draw conclusions as to what are some of the correct uses of lesson materials. Surely they are not to be looked upon merely as a body of information about forgiveness, or any other Christian attribute sugar-coated and made ready to be handed over to the pupil. If our lesson writers should turn confectioners, so to speak, and become past masters in the art of making truth palatable; if they should be able to use their newly acquired knowledge so effectively that Christian teachings were made irresistibly attractive, the lesson materials thus produced would not make an appropriate contribution to the learning of what it means to be a Christian. The teacher might take this sugar-coated material and present it in a most entrancing way before the class, with the result that the group felt the charm of what was said and memorized all that was taught. Unless, however, in the meantime, these pupils were passing through a process of change affecting attitude, motive, thinking, and conduct in the direction of allowing Jesus Christ to rule as Lord and Master in their lives, the learning process would not be going forward.

The teacher's task is first of all to see to it that these changes (so radical that we call the process a "regeneration" or "new birth") take place in the life of the

learner. He can do nothing *for* the pupil. He can accomplish little by way of trying to hand down information *to* him. He must look to the lesson materials which he is using for help in understanding his pupils, in grasping more clearly the meaning of the Christian religion, in devising ways of securing the participation of the pupil in the discoveries planned, in locating the most desirable objectives toward which to work, and in furnishing information and source material bearing on the specific religious problems which are being considered.

When the supplies are distributed at the Church school and the pupil receives his periodical or textbook the use for which it is intended should be clearly understood. These teaching materials are meant to help the learner understand how he can live as a follower of Christ in the situations of life constantly confronting him. There are important elements in these situations which he must not overlook, decisions which he must not avoid. The lessons should help him think over these questions and decide upon conduct worthy of a Christian. The Bible has much light to shed on how Christians should think and decide and act. It is the function of these lesson materials to show the pupil how he can get the greatest help from the word of God. From other source materials the pupil can secure aid in solving his life problems, and to these also his lesson material should introduce him.

When the teacher turns to the materials furnished for his use by the Church school he should understand just the purpose which these materials are to serve. He should look for the interpretation of the ultimate

objectives of religious education. He should also expect to find suggestions as to how he may fix for his class group immediate aims in line with these ultimate objectives. He should look for interpretations of the meaning of the Christian life and of the passages of the Bible under consideration. In the periodical or text-books which he uses, the learning-teaching process should be explained fully, and one or more teaching plans furnished to illustrate fruitful ways of using the materials at hand. He should expect help in the matter of making source materials available to his group and of showing how they may be used. These materials are his to examine and to make such use of as his originality and ingenuity may determine, perhaps to be followed rather closely at times as the specific needs of his age-group are met.

2. *Preserve the principle of the freedom of the pupil.* This means that lesson material is always to be looked upon as secondary. It is never to be considered an end in itself. When the periodical which the pupil uses is so handled that its use becomes a form of discipline, the major ends of religious education are defeated. The person who is learning is achieving. He is actively discovering facts, sensing their meaning, and forming judgments upon them. He must not be hampered by fear or outward pressure. He should be aided in his achievement by all the encouragement possible and by the assurance that he is free to find his own way and responsible for the use he makes of his freedom.

The lesson material should be viewed in the light of its worth in helping the pupil to make his life decisions and

determine his loyalties. It should never be looked upon as something to be retained in the mind because of the perfection of its logical or literary form. Its value will be lost if the use of the material itself interferes with the expanding growth of the pupil's life.

3. *Recognize the important place of the teacher.* More than once we have used the term "learning-teaching process" because, when the pupil passes through the change which we call "learning," the teacher goes right along with him. If it goes without saying that this process is conditioned on the freedom and initiative of the learner, it is just as true that it cannot move forward unimpeded unless the teacher makes his contribution to that progress.

Some of our educational leaders have tended to magnify the importance of the pupil and to minimize the work of the teacher. And it is not difficult for the teacher to feel this. There is no ground for thinking that the new methods are lowering the prestige of the teacher in the day schools; there is even less occasion for thinking that, in the plans now being worked out by religious educators, the teacher's place will not be an exalted one. It might as well be said that we must cease speaking of Christ the Master Teacher and dwell wholly upon Peter and John the "Master Learners" as to conclude that the pupils should be placed in the position of major importance in the Church schools of to-day.

If teacher and learner are equally important to this process, the teacher is of far more importance than the teaching material. Though an especially well-constructed lesson plan might call forth respect and

admiration for the ingenuity of the lesson writer, the teacher need never feel under the obligation to follow blindly what has been supplied merely as a suggestion. The material which comes to hand from time to time may become a kind of goad driving the teacher to put his best into his task, but never must it become a crutch upon which to limp or a hammock in which to take one's ease. The Church school teacher needs to safeguard his fredom to teach in much the same way that he would defend the freedom of his country. He needs to guard against the danger of the loss of his originality and initiative by spurning every inclination to use in blind fashion the lesson materials furnished by his denomination.

4. *Seek to discover the purpose and point of view of the lesson maker.* Much is to be gained by promoting understanding between those who create lesson materials and those who use them. The experience of an amateur indoor house painter might be used to illustrate this principle. It was after the all too costly "trial and error" method had been followed that he learned the importance of reading directions carefully, understanding them thoroughly, and following them closely. Now when a new kind of paint is procured, our amateur painter not only makes a careful examination of the information carried on the can and in the descriptive folder setting forth the excellence of the product, but he cross-examines the merchant who sells the paint for possible mistakes which might be committed and for instances of successful use by other buyers of this particular article. Only in this way is a creditable product put to worthy use.

Not greatly different is the attitude one must have toward lesson materials, if they are to accomplish what the lesson makers expect of them. In some Church schools a kind of "hit or miss" method is followed. The pupil receives his periodical or textbook and uses it without regard to the suggestions furnished. The teacher may not take the trouble to supply himself with the helps prepared for his own use, thinking that he can get along by merely studying the pupil's material. Or the teacher may fail to familiarize himself with what the pupil is using, omitting to work out the close relation which exists between this and the teaching plan appearing in his own magazine. The enrichment material, the various suggestions as to how class discussion or enterprises might be carried forward, the references to larger sources of information—these are passed over. And on the occasions when the job is botched, surprise and disappointment probably keep the teacher from inquiring into the real cause of failure. It might have paid to read the directions carefully, to understand them thoroughly, and to follow them closely.

A certain lesson maker fell into the habit of analyzing the instances of lesson failure which came to his attention. As the investigation proceeded, it became evident that in most cases the cause lay in the fact that the users of lesson material were not aware of the purpose which the lesson makers had in mind in its preparation. In more than one instance, when the teachers came to understand how closely the pupil's and teacher's material dovetailed into each other and how the teaching plans could be adapted or reconstructed, they

found it quite possible to vitalize the material which they were using.

Several times during the year a worker's council meeting could be made to serve a most important purpose, if the investigations and discussions revolved around the question of ordering, distributing, and using teaching materials. The local superintendent and his staff could afford to give special attention to this subject, calling upon the appropriate general officers of the denominational Sunday school board for help when necessary.

A Time of Transition

From what has been said it is easy to gather that the lesson makers, both within and without the denominations, find themselves at present in the throes of a transition period. From one direction they are being summoned to provide material to help young experimenters in social living to carry forward their experiment under most favorable conditions. From this point of view the formalized religious experience of the past (the Bible, Church history, theology, religious biography, etc.) is regarded as having distinct value. But these elements of learning are not to be considered of such inestimable worth as to be carried over for their own sake from generation to generation. Their value lies in the fact that when the experimenter reaches a difficult point he can consult these historical sources for whatever help they may furnish. If they bear on the typical problems of the present, they are priceless; if they fail to furnish help in the solution of the difficulties of the present, they are of little or no value.

According to this seriously defective reasoning, whatever worth these older formulations of religious experience have is not *intrinsic;* it depends upon their usefulness in the situations of the present.

The supporters of this view would describe the highest function of lesson materials as being that of forming part of a curriculum made up of a series of graded experiments in social living." The ideal teaching situation would be a small group of experimenters aggressively attacking some real and important question affecting them and their community. The teacher would be counted as a member of the "attacking party," not taking the lead in the actual assault, but counseling what strategic moves to make and helping to preserve the morale of the fighters. The lesson writer would furnish diagrams of how attacks on similar terrain and under like conditions have been made. He would also suggest how drooping morale could be revived by stirring accounts of tenacious bravery, nor would he neglect to set forth the fact that in the midst of the fray stands the great Comrade sharing fully in the struggle.

The picture just drawn need not be looked upon as entirely visionary. The logic of the present emphasis upon making religious education of equal importance with our secular education leads to the assumption that, in the course of time, there will exist a high level of religious teaching where this kind of thing will be not only possible but more or less common. The first reaction of a harassed superintendent or teacher to such a suggestion is apt to be one of hopelessness mingled with cynicism. At least he can sympathize with the lesson-maker who feels even more keenly the

strain of the new developments and seeks to embody their basic principles in what he is producing. However, as the personnel and supervision and support of our Church schools improve, it should become possible to produce lesson systems approximating the ideal set up.

Naturally such a radical proposal as the one just outlined must meet with opposition. Those who hold to the intrinsic value of the formalized religious experience of the past apart from whether or not it is completely *apropos* to the problems of the present have voiced a protest at some of the extreme statements which have been made by the supporters of the new conception. Others hold back from making guidance a purely secondary factor in the process of learning, contending that those "controls" which have stood the test of time and have proved their worth should be given more important consideration. The very "attack motif" itself comes in for considerable criticism. It is insisted by these objectors that the so-called "inner control" supposed to come about as the learner meets and masters his problems cannot reach a high degree of power when the whole learning process itself as at present described is a sneer at the idea of control. The result, so say these objectors, is that by this method into a world situation calling for adjustments are introduced an increasing number of "attackers" who neither fear divine, nor regard human control, who can weigh and discuss and think independently much as could the Athenian Sophists, but who are not seriously inclined to make adjustment to life in the large and in a self-effacing way to "lend a hand." Thus the battle between the extreme

points of view wages around the workshop of the lesson maker who realizes full well that the net result will doubtless be a conservation of the values both of the older and the newer schemes of lesson making.

In the meantime the most backward efforts to produce courses of study have been influenced by the newer proposals. Biblical and extra-Biblical materials are undergoing a new interpretation. The Bible is being read as experience material, the partial formulation of life. Patriarchs, psalmists, prophets, and apostles are seen as meeting with God in some important crisis of life. A portion of what was actually experienced takes form and exists to-day for the aid of those who stand in the same need of divine help and coöperation. The incomparable Son of God is shown as living gloriously amid temptations and difficulties and successes such as men are heir to. This new interpretation of the Bible as a book of life to be used in those ways which the process of religious nurture may demand represents one of the major contributions of present-day religious education.

In the same way the extra-Biblical material used in our Church schools has been vitalized. Church history, Christian biography, poetry, art, and the other lesson materials used, have been made subservient to the purpose of guiding and nurturing the religious life of the learner.

Thus it is seen that the lesson makers are doing what they can to preserve the value of the older formulations of religious experience and, at the same time, to make available to the teachers in the various Church schools modern teaching materials whose worth has been

tested by use in typical situations. To the success of this process of adjustment the teachers in the Church school may contribute by making the necessary adaptations in the use of the literature provided by the denominations; also by creating and making available such new materials as may come out of their own teaching experience.

For Thought and Discussion

1. Let the reader consider Chapters X and XI together. They deal with the same topic. Has he carried out the directions at the opening of Chapter XI?

2. Why are printed lesson materials still necessary?

3. Does the question "What can be done to make the fullest use of printed material, etc.?" (found on page 170) appear to you to be of major impotrance? Why? Why not?

4. If you did not answer question 1 (Chapter I), write out an account of how you learned to be skilful in the use of some new invention.

5. How is the Christian way of living learned?

6. Why does the writer use the term "learning-teaching process"?

7. For real learning to go forward why is it necessary for the learner to be free?

8. Should teachers guard jealously their freedom in the use of lesson materials? Defend your answer.

9. What is apt to happen when the teacher makes no effort to understand the purpose of the lesson maker?

10. How are lesson materials ordered and distributed in your school?

11. How are the teachers made aware of the purpose of the materials which they handle?

12. What methods are used in showing the pupils how to handle their materials?

13. Could a local workers' council profit by devoting several meetings to the question of how to vitalize the teaching materials

used in the Church school? Plan out two programs dealing with this topic.

For Reading and Investigation

1. Teaching in the Sunday School (White). Chapter XI. (Cokesbury Press.)

2. Method in Teaching Religion (Betts and Hawthorne). Chapters V and VII. (The Abingdon Press.)

3. Purpose in Teaching Religion (Fiske). Chapters V, VI, VII. (The Abingdon Press.)

4. Education for Moral Growth (Neumann). Pages 351-360. (D. Appleton & Co.)

5. A Social Theory of Religious Education (Coe). Chapter VI. (Charles Scribner's Sons.)

6. The Curriculum of Religious Education (Bower). Chapter VIII. (Charles Scribner's Sons.)

CHAPTER XII

CONSTRUCTING AN EXPERIENCE-CENTERED CURRICULUM

At the beginning of our discussion, an attempt was made to draw a distinction between lesson materials and curriculum. The curriculum was defined as "all the factors that go to make up a situation to which the learner responds with meaning." On the other hand, "lesson materials" was described as one group of the elements of the organized curriculum; that is, "the objective factors of the organized curriculum which may be provided by the teacher or lesson maker in aiding the learner to achieve certain ends in life." It was shown also that certain objectives have largely determined the direction of the various efforts to produce lessons for the use of learners in the field of religion and that the more recent of these efforts have tended to make teaching materials serve the purpose of aiding the learner to develop along desirable lines. In a roundabout way, sometimes over rough, long detours, progress has been made by lesson makers in the direction of constructing an experience-centered curriculum.

By referring to what has been said before concerning the old *International Graded Lessons*, the reader may find an illustration of the statement just made. It will be further recalled that the use of these lessons proved how far they had fallen short of being experience-centered. It will also be remembered that the *Closely Graded Church School Courses* have been described as

representing further progress in the direction of a curriculum built around the experience of the pupil.

What has just been said in the foregoing chapters in regard to the importance of vitalizing existing materials should not be taken to mean that this advance is slowing down to a stop. It has usually come about that, whenever skillful teachers have been able to vitalize lessons (however material-centered they may have been), these instructors have prepared the way and created a demand for new and more adequate lesson materials. The vitalizing of existing lessons, far from producing a feeling of blind satisfaction toward them, looses influences which lead to their remaking. Granting that religious education is vital and dynamic in its fundamental assumptions, it would be the height of error to reject the principle of a curriculum constantly changing to meet the exigencies of the growth of religious experience. This means nothing less than that new efforts to produce an experience-centered curriculum will be put forth from time to time. The history of the various lesson-making enterprises which we have been recording clearly illustrates this.

We have been following the story of how the crudest sort of lesson materials have been refined and corrected and made increasingly useful. Then we have been carried further to the point where we could discover evidences of how these lesson systems came to be related to the wider purposes which curriculum is intended to serve. Toward the end of the narrative we have seen signs of the desire to integrate the various lesson systems now in existence in the curriculum itself.

Investigating the Literature Situation

It is interesting to know that the International Lesson Committee has had a part in pioneering the most outstanding of these modern enterprises of curriculum-making in the field of religious education. In 1919 the Sub-Committee on Graded Lessons of the International Lesson Committee appointed a commission "thoroughly to examine the existing Graded Course of Study and recommend what reconstruction should be made," and "to initiate experimental procedure to test both existing and proposed materials under the guidance of educational experts."[1] It is to be noted that at this time the *reconstruction* of existing materials was strongly in the minds of the investigators. The following year the larger aspects of the situation came in for consideration, and in April, 1920, a Commission of Seven was appointed "to undertake a thorough survey of the lesson situation in the light of the experience of those using the courses now in existence . . . and in the light of this survey to make recommendations concerning the future policy of the International Sunday School Lesson Committee."[2]

The report which the Commission of Seven made to the International Lesson Committee in December, 1920, is one of the most important milestones in the

[1] The Development of a Curriculum of Religious Education. Research Bulletin No. 5. The International Council of Religious Education, page 8. Used by permission.

[2] The International Sunday School Lesson Committee. Reports, Actions, and Output. Part III. Compiled by Ira M. Price. Page 10. Copyright by the International Council of Religious Education. Used by permission.

progress of lesson making. Several of its significant findings are here reproduced.

"(5) Our correspondents in general agree that a system of lessons for the Sunday school should be pupil-centered rather than material-centered. The aim of the curriculum should be to nurture the growing moral and religious life of the child, and to lead to a permanent commitment of that life to God through Jesus Christ, and to fitness for service in his kingdom. The lesson materials should be chosen with a view to their fitness to accomplish this aim throughout the varying periods of the child's growth, rather than with a view to their logical completeness or chronological order. (6) Many of our correspondents voice the conviction that neither the Uniform Lessons nor the Graded Lessons impart a complete enough knowledge of the Bible, or give to the pupil the disposition and ability to use God's Word intelligently. At the same time, the need is expressed for enough extra-Biblical material from nature and present-day social life to give to the pupil a religious attitude toward the world in which he lives, and for enough extra-Biblical historical material to give the pupil an adequate impression of the continuity of God's presence and purpose in history. (7) The curriculum should give more opportunity for pupil activity, for training in Christian service, and for the motivation of instruction by the problems and purposes of the pupil in connection with this activity, as well as for the expression in this activity of ideas imparted in instruction."[1]

[1]Appendix A. Reasearch Bulletin, No. 5. International Council of Religious Education. Used by permission.

A New Curriculum Prepared

After this report had received consideration, the Lesson Committee voted "that the present system of International Graded Lessons be not now further revised by this Committee, the denominations being free as heretofore to make such revisions as they might choose."[1] The impossibility of reconstructing existing materials was coming to be recognized. Further action taken by the Lesson Committee at this meeting was "that the International Sunday School Lesson Committee proceed, as rapidly as may be feasible, with the construction of a new curriculum of religious education which shall provide in integrated fashion for both Sundays and week-day hours, this to be known as 'The International Curriculum of Religious Education.'"[2] A Subcommittee on International Curriculum was appointed in April, 1922, and by the time the next meeting of the Lesson Committee was held in December of that year, the Subcommittee made definite proposals to the larger body. Among these were the assembling of "all existing materials on the curriculum of religious education for evaluation," the "study of the tendencies of modern education, with evaluation," and "the formulation of a basic document for the work of the Subcommittee in the form of a theory of the curriculum."[3]

[1] The International Sunday School Lesson Committee. Reports, Actions, and Output. Part III. Copyright by the International Council of Religious Education. Used by permission.

[2] Ibid.

[3] Ibid.

These and a number of other proposals were adopted, and the Subcommittee continued to work seriously and painstakingly at its task. The enormity and difficulty of the undertaking and the determination of the working group to proceed with care made the list of tangible results for the next two years comparatively small. By 1925, however, a Director of Research had been secured and a small budget provided.

A Theory of Curriculum

Realizing the importance of isolating correct objectives toward which to work, the Subcommittee undertook first the formulation of a Theory of Curriculum. The main purpose which religious education serves was thus described: "The objective of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes personal acceptance of Christ as Saviour and his way of life, and, under normal circumstances, membership in a Christian Church, the Christian motive in the making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."[1]

It is to be noted at once that the basic assumptions of evangelical Christianity are here taken for granted. "Complete Christian living" is taken to mean "personal acceptance of Christ as Saviour." The personal life of the learner is looked upon as of primary importance. Indeed, this is placed first in the whole list of factors present in the educative process. In the old *Inter-*

[1] Appendix B. Research Bulletin No. 5. International Council of Religious Education. Used by permission.

national Graded Lessons the principle of "the primacy of the pupil" was announced and followed in part. But in the case of the efforts at curriculum-making now being examined the pupil's personal experience is recognized more fully, and a serious effort is being made to bring everything else to minister to the growth and integration of Christian personality.

Doctor W. C. Bower, whose leadership in this pioneering enterprise has been recognized generally and with full appreciation by religious educators, thus interprets the point of view and purpose of those most closely connected with the task under review:

"The function of the curriculum is to discover the fundamental and significant experiences by which growing persons live, to select and organize those experiences that are fruitful for educational purposes, to raise them into consciousness, to help the learner to analyze them, enrich them, and bring them to Christian outcomes with the aid of the religious experience of the past, and to render these Christian outcomes permanent and dependable ways of living. It is the function of the curriculum to help the growing person to give the religious quality to all his experiences by judging them in the light of a vivid sense of his personal and responsible relation to God and of God's relation to the entire material and social process. The religious educator must devise techniques not only for the discovery, selection, and organization of these representative experiences by which people realize themselves, but also for imparting the religious quality to each typical experience in its natural setting of the everyday relations and functions of human living.

"It is clear, therefore, that the curriculum of religious education must carry education farther than merely to social and ethical levels, which are still in the realm of departmentalized values. It must add the essentially religious quality to every experience which comes from seeing every experience in terms of its relation to God. Consequently, religious education may not stop with character education as it is generally conceived and as it is currently taught in the public schools. It must lift experience to a still higher level where it gets its meaning from a vivid sense of its relation to God and where it is motivated by this reference. The relation between the entire range of experience and religion is reciprocal. If, on the one hand, religion roots back in the fundamental, day-by-day experiences by which growing persons live, religion, in turn, feeds back into each of these experiences the dynamic and the reconstructive influence of life consciously lived in relationship with God.

"It is under the impulsion of such convictions as these that the Committee on International Curriculum of Religious Education is seeking to construct a curriculum based upon the experience of the learner as it undergoes interpretation, enrichment, and control in terms of the ideals and purposes of Jesus, in such a way that the growing Christian will be led to give a religious quality to his entire range of experiences by viewing them in their relation to the character and purpose of God as disclosed in the life and teachings of Jesus."[1]

[1] International Journal of Religious Education, March, 1928. Copyright by the International Council of Religious Education. Used by permission.

Data on Life Situations

If the developing experience of human beings was to be the major factor of the curriculum, it was seen to be most important to those directing this task that they gather data on what this experience is. Research at this point has been along several lines. Trained observers have aided in amassing information on the life situations which boys and girls were facing, on the personal needs which the facing of these situations brought into existence, and on the typical interests, activities, and problems which accompanied the meeting of the situations presented. When a cross section of life was secured, a more specific inquiry into the experience of different age-groups was carried on so that those teachers who made use of the curriculum after its completion would be able to discover "experience foundations" upon which to build their own curricula. The experience of growing persons was broken up into certain *Areas of Human Experience*, such as *health*, *education*, *economic*, *vocational*, *citizenship*, *recreation*, etc., so that no part of life would be overlooked. It was assumed that religion bore a definite relation to the whole of life.

Christian Character Traits

Another line along which research was conducted was that of discovering the definite, tangible meaning of the term, "Christian Character." This effort came out of the conclusion that while religious educators were having a great deal to say about aiding the development of Christian character, they had only hazy ideas concerning just what Christian character is. It was

necessary to break up this concept into its various constituents so that education for the growth of these qualities of Christian character could be provided. A list of *Christian Character Traits* was obtained in the following manner:

"(1) A list of eleven outstanding qualities of the character of Jesus, first stated by a well-known New Testament scholar, and accepted and quoted by the author of a recent book on theology was taken as a basis.

"(2) A study was made of the literature of the Bible, listing all the possible trait-statements contained therein, and from this list a selection was made by consensus judgment of those traits which seemed predominantly Christian.

"(3) A class of thirty graduate students in religious education was asked to list the traits which they considered most representative of 'The Jesus Way,' bearing in mind the teachings of the Gospels in relation to modern social life.

"(4) A series of interviews was conducted with seventeen men and women—including educators, ministers, social workers, business men, and professional religious educators—asking them to state in terms of traits and trait-actions what they considered to be the marks of a Christian as over against one who is not Christian.

"This procedure yielded an extended list, many of the items of which were closely related. These were next classified by major constellations, with one leading trait name, and auxiliary words and statements as elaborations. This list has been progressively reworked

and revised by the Committee on International Curriculum, with suggestions from members of the International Lesson Committee, to the present form."[1]

Twenty-two "constellations" made up of kindred traits, such as *faith*, *goodwill*, *honesty*, *love*, *loyalty*, *reverence*, *self-control*, and *spirituality*, resulted. When further research showed how in each age group there were Christian character traits which should be sought after, specific objectives toward which religious educators should work began to emerge. It was found, for instance, that in the case of Junior pupils the trait of "loyalty" could be interpreted in terms of what this trait means to children of this age, and significant "loyalty situations" among Juniors were supplied. The next step was the working out of a plan which would bring to bear upon these situations the Christian interpretation of life.

With the areas of human experience mapped out in part, and with general and specific objectives isolated sufficiently to furnish a working hypothesis, the next problem to attack was the selection of those pupil activities and experiences which seemed to be most useful in accomplishing the desired ends. Certain experiences were found to involve "typical relations, functions, activities and responsibilities" and to be a means by which the pupil is led to make Christian decisions. Among these were such things as "reading, investigation, worship, æsthetic appreciation, listening to lectures and stories, engaging in service activities,

[1] Appendix D. Research Bulletin No. 5, pages 49 and 50. International Council of Religious Education. Used by permission.

excursions, and so forth." These were classified as to their appropriateness for different age-groups and made available for the teachers to use as they saw fit.

The Place of Subject Matter

What has just been said may have left the impression that subject matter was considered of little or no value. On the contrary, the new curriculum calls for a wider use of source materials than any of the previous lesson systems. Indeed, the Bible is more than ever necessary, since it contains the account of God's true revelation in Jesus Christ. It also is rich in its record of how children and men and women met the typical situations of life and handled them in ways approved of God. The Bible brings Jesus Christ to claim dominance over the present experiences of life and to give help to learners who have come to desire earnestly to live their lives on the highest plane. As the various enterprises involved in learning proceed, the Bible becomes more than ever indispensable. Along with the Bible, extra-Biblical materials found in libraries, textbooks, pupil's periodicals, and the like will be necessary. Considerable progress has been made in showing how the Bible can be used in a most educative fashion and in gathering information as to where other appropriate subject matter can be secured.

That the teacher might come to understand the important part he is to play in guiding and enriching the experience of his learners, efforts are now being made to interpret to him the unity of the learning-teaching process. Since he is supposed to have an understanding of his group surpassing that of any one else, no cut-and-

dried set of directions are given him. Rather is he shown that the dictates of his own understanding of the Christian life and the life-experience of his group are to lead him to make choice of what ways of guiding and enriching the lives of his pupils he will employ. All that the makers of the new curriculum are undertaking to prepare for the teacher is a "method guide" which he is to use as a source of suggestions intended to stimulate him to handle, in creative fashion, his own teaching task.

A Co-operative Enterprise

Since the International Curriculum of Religious Education is an enterprise engaged in by all the denominations holding membership in the International Council of Religious Education, the first actual work on the construction of course units was undertaken by representatives of fourteen denominations. In the spring of 1927, twenty-seven volunteers worked together for three weeks in an effort to take the materials which months of careful research had produced and from them to create teaching units for several of the age-groups. On certain of the more valuable units further work is being done so that they may be put in proper form for trial use.

Their use in experimental situations will bring to light further information calling for the revising of theory, specific objectives, and many of the findings which have come out of the work of research. It is also to be expected that the units already constructed will have to be recast as the work of experimental teaching proceeds.

The merger of the International Lesson Committee

with the Committee on Education to form the Educational Commission of the International Council of Religious Education has a special bearing on the making of the new curriculum. By the combination of these two bodies all the various phases of the program of religious education are integrated with the task of producing the curriculum, and conditions are provided favorable for demonstrating how the program of activities and the curriculum of religious education can be made coextensive.

Possibilities

The tendency is natural to make comparison between the *International Curriculum of Religious Education*, the *International Graded Lessons*, and the *International Uniform Lessons*. This can be done with profit if certain things are kept clearly in mind. This new development is something more than the turning out of a set of lesson helps. It represents the efforts of the International Council of Religious Education to point the way to a fuller understanding on the part of Protestant Christianity of the basic meanings of religious education. Certain intangible things, such as the furnishing of a new educational outlook, represent some of the most important achievements of the new Curriculum. In the midst of an era of educational readjustment here is an attempt to help the religious educators of Protestantism to march in the vanguard of progress.

It is safe to predict that there will be an output of printed material embodying the principal results of the research and experimentation which have been going on. In this way the International Council of Religious

Education will continue to blaze the way for all the lesson-making agencies of Protestantism. At the same time denominational and independent publishers will make their contributions to the success of the new undertaking by embodying in their publications the basic principles of curriculum-construction which have been discovered. Teachers in the local churches, specialization workers, administrators, teachers of religious education in colleges and universities, and denominational editors will likewise continue to give their aid to this enterprise of constructing an experience-centered curriculum—a movement which may be depended upon to save religious teaching from the peril of stagnation.

For Thought and Discussion

1. How are lesson materials related to the curriculum? (Consult Chapters I and XII in making your answer.)
2. Describe the investigation of the literature situation which began in 1919.
3. What idea of the proposed new curriculum do you get from the section of this chapter entitled "A Theory of Curriculum"? Is the personal life of the learner given the place of first importance? Does this destroy the value of lesson materials?
4. What place must the teacher occupy in the new curriculum? What contribution can efficient teachers in our Church schools make to the enterprise of producing this new curriculum?
5. Thinking over the chapters of this book, what is your impression concerning the history of religious teaching materials? Does the present age give promise of making an important contribution to this history?
6. In this era of transition what contribution can the rank and file of us who work in the Church school make?

For Reading and Investigation

1. The Curriculum of Religious Education (Bower). Chapters XI, XV, XVII. (Charles Scribner's Sons.)

2. The Development of a Curriculum of Religious Education. Research Bulletin No. 5. (The International Council of Religious Education.)

3. The Project Principle in Religious Education (Shaver). Chapter I. (University of Chicago Press.)

4. Law and Freedom in the School (Coe). Chapter IV. (University of Chicago Press.)

5. Foundations of Method (Kilpatrick). Chapter XVII. (The Macmillan Company.)

APPENDIX A

INTERNATIONAL GRADED LESSONS

COURSES XIII, XIV, XV.

(These are now available for use as free electives in young people's classes.)

AIM AND LESSON TITLES

COURSE XIII

THE HISTORY AND LITERATURE OF THE HEBREW PEOPLE

AIM.—To awaken in young men and women a permanent interest in the development of religion as reflected in the history and literature of the Hebrew people.

To relate the studies of this year to the personal religious life of the individual student:

1. By reënforcing his sense of the presence of God in human history.
2. By emphasizing the ethical and social character of religion.
3. By inspiring him with the sense of his personal responsibility to know and to share God's purpose for the world.

LESSON TITLES

PART I—A. THE RISE OF THE HEBREW NATION

1. Israel among the Nations.
2. Stories of Beginnings.
3. Abraham: The Challenge of an Ideal.
4. Patriarchal Life: The Family and Religion.
5. The Story of Joseph.
6. Oppression and Deliverance.
7. The Song at the Red Sea.
8. Choice between Service and Self-Indulgence.
9. The Rise and Meaning of Law.
10. The Book of the Covenant: A Legal Code.
11. Years of Hard Training.
12. Establishing a Foothold in Canaan.
13. Review.

PART 2—A. THE RISE OF THE HEBREW NATION (Continued)

14. Disputed Possession.
15. The Song of Deborah: An Early War Song.
16. Religious and Civic Leadership.
17. Demand for and Choice of a King.

B. THE HEBREW MONARCHY AND THE KINGDOM OF ISRAEL

18. Saul's Failure: A Conflict between Right and Might.
19. The Choice of a King: Religious History.
20. Union of Right and Might: David's Success.
21. Prayer and Praise: The Book of Psalms.
22. Organizing Popular Government.
23. The Temple and Temple Worship.
24. A Prayer.
25. The Call and Fruits of Wisdom: The Book of Proverbs.
26. Splendor and Weakness of the Hebrew Monarchy.

PART 3—B. THE HEBREW MONARCHY AND THE KINGDOM OF ISRAEL (Continued)

27. Popular Revolt against Tyranny.
28. Establishment of a New Capital: Samaria.
29. Jehovah or Baal: Elijah, the Prophet.
30. Invasion of Israel by the Aramæans (Syrians).
31. Assyria's Advance and Israel's Decline.
32. A Message from Amos: Impending Doom.
33. A Message from Hosea: A Call to Repentance.
34. The Fall of Samaria, B.C. 722.

C. THE KINGDOM OF JUDAH, THE EXILE, AND THE RESTORED JEWISH COMMUNITY

35. The Struggle in Judah Down to the Call of Isaiah.
36. Isaiah and the Crisis of B.C. 701.
37. Micah and the Greedy Oppressors.
38. The Reformation under Hezekiah.
39. God's Judgment upon Nineveh.

PART 4—C. THE KINGDOM OF JUDAH, THE EXILE, AND THE RESTORED JEWISH COMMUNITY (Continued)

40. Youthful Leadership in Loyalty to God's Law: Josiah.
41. Heroic Fidelity of God's Messenger: Jeremiah.
42. The Rechabites, Steadfast and Loyal.
43. The Downfall of the Southern Kingdom, B.C. 597-581.
44. Gain through Loss: The Discipline of the Exile and Vassal Life.
45. The Suffering Servant: A Prophet's Vision.
46. Jerusalem to Be Restored: Visions of the Future.
47. The Visions to Be Realized: Two Statesmen, Ezra and Nehemiah.
48. The Problem of Suffering: The Book of Job.
49. A Prophet's Widening Vision.
50. Religious Ideas of the Later Prophets.
51. An Apocalyptic Vision.
52. The Canon of the Old Testament.

AIM AND LESSON TITLES

COURSE XIV

THE HISTORY OF NEW TESTAMENT TIMES

AIM.—To awaken in young people an abiding interest in the New Testament, an appreciation of its fundamental importance to the Christian faith, and a realization of its practical value to them as a guide in Christian conduct.

LESSON TITLES

PART 1—A. THE HISTORICAL BACKGROUND OF CHRISTIANITY

1. The New Testament.
2. The Roman Background of Christianity.
3. The Greek Background of Christianity.
4. The Jewish Background of Christianity.
5. The Messiah.

B. THE EARLY HISTORY OF CHRISTIANITY

6. The Lord Jesus Christ.
7. The Beginnings of the Christian Church.
8. The First Persecution.
9. The Gospel in Samaria.
10. From Jew to Gentile.
11. The Church at Jerusalem.
12. The Conversion of Saul.
13. The Gospel in Antioch.

PART 2—C. CHRISTIANITY ESTABLISHED AMONG THE GENTILES

14. The World-Wide Mission of Christianity.
15. The Gospel to the Gentiles.
16. The Gospel Carried into Europe.

D. THE CONFLICT WITH JUDAISM AND PAGANISM

17. Counsel to Christians under Trial.
18. Conflict with the Jewish Christians.
19. Pagan and Christian Standards of Conduct.
20. Christian Ideals of Faith and Conduct.
21. An Appeal for Loyalty.
22. The Christian Church in Rome.
23. Christian Comradeship.
24. The Perfecting of Life in Christ.
25. The Church of Christ.
26. Training New Leaders.

PART 3—E. THE INTERPRETATION AND DEFENSE OF CHRISTIANITY

27. Christianity and the Dispersion of the Jews.
28. Jesus the Crown of Life.
29. Christian Fortitude.
30. The Christian's Attitude toward False Teachers.
31. A Graphic Sketch of the Life of Jesus.
32. An Interpretation of Jesus to Jewish Christians.
33. What a Friend of Humanity Saw in Jesus.
34. The First History of the Christian Church.
35. A Vision of the Living Christ.
36. A Vision of the Final Triumph.
37. What a Christian Mystic Saw in Jesus.
38. The Marks of the Christian.
39. Review of Chapters I to XXXVIII.

PART 4—F. THE APOSTOLIC CHURCH A BROTHERHOOD

40. A Common Bond.
41. A Common Message.
42. A Common Life and Worship.
43. The Common Responsibility.
44. Organizing for Service.
45. The World Vision.
46. New Ideals of Personal Morality.
47. The New Ideal of the Family.
48. The New Ideal of Society: Democracy.
49. The Christian Ideal of the State.
50. A New Intellectual Activity.
51. The Church a Continuing Force.
52. Retrospect: The First Christian Century.

AIM AND LESSON TITLES

COURSE XV

THE BIBLE AND SOCIAL LIVING

Aim.—To help the students, through a study of the social aspects of Bible teaching:

1. **To discover and analyze the complex situations of their own life.**
2. **To perceive the religious significance of each concrete act of life.**
3. **To form convictions as to relative values in conduct.**
4. **To test and apply these convictions in individual and group activities.**

LESSON TITLES

PART 1—A. THE FAMILY

1. What the Family Is For.
2. Life's Partnerships.
3. Getting a Home.
4. Protecting the Children.
5. Coöperation in the Home.
6. The Family and the Community.

B. THE COMMUNITY

7. The Larger Family—The Community.
8. Community Groupings.
9. Caring for the Weak.
10. The Health of the Community.
11. Educating the People.
12. The People's Play.
13. Community Coöperation.

PART 2—C. THE INDUSTRIAL ORDER

14. Young People at Work.
15. The Work of Women.
16. Protecting the Worker.
17. The Living Wage.
18. Making a Better Industrial World.
19. The Meaning of Work.
20. Choosing One's Life Work.
21. The Rewards for Toil.
22. The Right Use of Money.
23. Ownership.
24. Brotherhood in Industry.
25. Working Together.
26. Jesus and the World of Work.

PART 3—D. THE STATE

27. Law and Order.
28. The Meaning of Democracy.
29. Becoming Good Citizens.
30. Good Government.
31. The Christian View of the Church.
32. Serving the World.

E. THE CHURCH

33. The Community at Worship.
34. The Church as a Teaching Institution.
35. The Church the Agency of Redemption
36. The Church as a Community Force.
37. Church and State.
38. The Churches and the Kingdom.
39. The Christian Social Order

PART 4—F. BIBLE SPOKESMEN FOR THE KINGDOM OF GOD

40. Moses, Founder of the Hebrew State.
41. Samuel, Champion of National Solidarity.
42. Elijah, the Champion of Jehovah.
43. Amos, the Prophet of Social Justice.
44. Hosea, Preacher of Divine Love.
45. Isaiah, a Constructive Statesman.
46. Jeremiah, Preacher of Individual Responsibility.
47. Ezekiel, the Dreamer of a New Day.
48. Nehemiah, Builder of State and Church.
49. Jesus, the Founder of a New Social Order.
50. Paul, a Statesman of the Kingdom.
51. John, Proclaimer of Brotherhood.
52. The Heavenly City on Earth.

APPENDIX B

INTERNATIONAL GRADED LESSONS
COURSES VIII, IX, X, XI, XII.
(These pass out of use in October, 1929.)

AIM AND LESSON TITLES

COURSE VIII

LEADERS OF ISRAEL

AIM.—To present the ideals of heroic living, as exemplified by leaders of Israel who were inspired by faith in Jehovah, and by North American leaders of like faith.

LESSON TITLES

PART 1—A. LEADERS OF ISRAEL

1. The Land Where History Began.
2. An Adventure for God (Abraham, the Pioneer).
3. The Lost Chance (Esau, Who Lost His Leadership).
4. The Struggle with Self (Jacob, the Victor).
5. Loyalty to Self (Joseph in Home and Prison).
6. The Power of Kindness (Joseph in Power).
7. Loyalty to a Great Cause (Moses, the Prince Who Chose Exile).
8. Patrtioism (Moses, the Founder of a Nation).
9. The Place of Law in Life.
10. Loyalty to Duty (Joshua, the Conqueror).
11. Taking Responsibility (Gideon, the Chieftain).
12. The Land of Israel.
13. Review.

PART 2—A. LEADERS OF ISRAEL (Continued)

14. Devotion (Ruth, the Moabite Who Chose a New Home).
15. Self-Defeat (Saul, the King Who Did Not Govern Himself).
16. Fidelity (David, the Boy Who Was True to His Trust).
17. Friendship (Jonathan, the Prince Who Was Loyal to His Friend).
18. Chivalry (David, the Warrior Who Fought for Others).
19. Honor (David, the Warrior Who Was Loyal to Himself).

20. Friendship with God (David, the King Who Was Loyal to God).
21. Repentance (David, the King Who Triumphed Over Himself).
22. Divided Allegiance (Solomon, the King Who was Disloyal).
23. Loyalty to God (Elijah, the Champion of True Religion).
24. Loyalty to Righteousness (Elijah, the Champion of Justice).
25. Helpfulness (Elijah, the Friend and Patriot).
26. Review.

PART 3—A. LEADERS OF ISRAEL (Continued)

27. The Hebrews Among the Nations.
28. Faithfulness (Amos, the Herdsman Preacher).
29. Self-Dedication (Isaiah, the Statesman Preacher).
30. Confidence in God (Hezekiah, the King Who Trusted God).
31. Loyalty to Ideals (Josiah, the King and Reformer).
32. Self-Sacrifice (Jeremiah, the Prophet Who Suffered to Save His City).
33. Self-Reliance (Haggai, the Man Who Roused Others to Work).
34. Thoroughness (Nehemiah, the Reform Governor).
35. Loyalty to the Faith (Judas, the Jewish Warrior).
36. Brotherhood (Jonah, a Prophet Who Learned the Love of God).
37. Service (Esther, the Queen Who Served Her People).
38. Self-Mastery (Daniel, the Young Man Who Was True to Himself).
39. Review.

[The Biblical Material and Memory Scripture for the pupil are given in the detailed outline in the Teacher's Manual.]

PART 4—B. RELIGIOUS LEADERS IN NORTH AMERICA

40. John Robinson, the Pastor of the Pilgrims.
41. Roger Williams, the Champion of Religious Liberty.
42. John Eliot, the Apostle to the Indians.
43. William Penn, the Peaceful Nation-Builder.
44. Samuel J. Mills, a Pioneer Missionary Hero.
45. Francis Asbury, the Pioneer Bishop.
46. William Capers, the Apostle to the Slaves.
47. Dwight L. Moody, Evangelist and Educator.
48. Jacob Riis, the Champion of the City.
49. John B. Gough, the Temperance Advocate.
50. Neal Dow, the Temperance Lawmaker.
51. Frances E. Willard, the Temperance Organizer.
52. Review (The Christian Life Exemplified).

AIM AND LESSON TITLES

COURSE IX

CHRISTIAN LEADERS

AIM.—To present the ideals of the Christian life, as exemplified by leaders whom Jesus inspired in his own and succeeding ages.

LESSON TITLES

PART 1—A. EARLY CHRISTIAN LEADERS

1. John, the Herald.
2. Jesus and His Message.
3. Andrew, the Man of Action.
4. Peter, the Disciple Who Received a New Name.
5. Peter, the Missionary.
6. John, the Disciple Who Won His Teacher's Admiration.
7. Mary of Bethany, the Friend.
8. Stephen, the First Christian Martyr.
9. Barnabas, the Helper.
10. Mark, the Disciple Who Did What He Could.
11. Timothy, the Man Who Was Loyal to His Ideals.
12. Lydia, the Christian Business Woman.
13. Review.

PART 2—B. PAUL, THE MISSIONARY

14. The Roman Empire and Christianity.
15. Paul's Boyhood Home.
16. Paul's Early Life.
17. The New Life.
18. The Call to Service.
19. A Champion of the Foreigners.
20. Westward Ho!
21. A Preacher Who Changed a City.
22. A Prisoner Who Preached to Rulers.
23. A Leader in Chains.
24. The End of the Race.
25. Paul, the Man.
26. Review.

PART 3—C. LATER CHRISTIAN LEADERS

27. Jesus, the Leader of Men.
28. Nineteen Centuries of Christian Leadership.
29. Fighting for the Faith: Justin Martyr.
30. Leadership through Surrender: Bernard.
31. John Wycliffe, Champion of Liberty.
32. Savonarola, the Faithful Prophet.
33. Luther, the Protestant Liberator.
34. Zinzendorf, the World Missionary.
35. John Wesley, Evangelist and Organizer.
36. William Carey, Founder of Modern Missions.
37. Shaftesbury, the Friend of Toilers.
38. Florence Nightingale, Friend of the Sick and Wounded.
39. What Leadership Costs.

PART 4—D. SOME FAMOUS FRIENDSHIPS

40. Ruth and Naomi.
41. David, Saul, and Jonathan.
42. David and His Mighty Men.
43. Elijah and Elisha.
44. Daniel and His Three Friends.
45. The Family of the Maccabees.
46. The Great Friend of All the World.
47. The Friend of Bethany.
48. How Peter Learned to Be a Friend.
49. Paul and His Friend Barnabas.
50. Paul and Luke.
51. How Nations Can Be Friends.
52. What It Means to Be a Friend.

AIM AND LESSON TITLES

COURSE X

THE LIFE OF CHRIST

Aim.—(*a*) To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; (*b*) to lead the pupil to accept Jesus as his personal Saviour and the Master of his life; (*c*) in one of the alternate courses for the fourth quarter, to reënforce the call to follow Jesus by presenting as an example the life of a character in modern days who forsook all and followed him.

LESSON TITLES

PART 1—A. JESUS ENTERING UPON HIS LIFE WORK

1. The Home Life into which Jesus Came.
2. The National Life into Which Jesus Came.
3. Jesus in Temple and Workshop.
4. The Voice in the Wilderness.
5. Jesus's Vision of His Life Work.
6. Jesus Meeting Temptation.
7. Jesus Seeking Comrades.
8. Jesus in Social Life.
9. One Day's Work in the Life of Jesus.
10. Jesus Meeting the Deepest Need.
11. Jesus a Friend to All.
12. Jesus Showing How to Keep the Sabbath.
13. Recapitulation: Jesus Rejected by the Pharisees.

PART 2—B. JESUS IN THE MIDST OF POPULARITY

14. Jesus Forming a Band of Comrades.
15. Jesus Restoring to Health.
16. Jesus Answering John the Baptist.
17. Jesus Answering the Pharisees.
18. Jesus Teaching by the Sea.
19. The Trip to Gergesa.
20. The Spread of Faith in Jesus.
21. Jesus Visiting His Old Home.
22. Jesus Sending Out the Twelve.
23. Jesus Refusing the Crown.
24. The Passing of Jesus's Popularity.
25. The Withdrawal into Northern Galilee.
26. Recapitulation: Peter's Recognition of Jesus as Messiah.

PART 3—C. JESUS FACING OPPOSITION AND DEATH

27. Jesus's Vision of His Death.
28. The Way of the Cross.
29. Jesus and His Friends at Bethany.
30. Jesus Journeying Toward Jerusalem.
31. Jesus Nearing Jerusalem.
32. Jesus Proclaimed King.
33. Jesus Showing His Authority.
34. The Last Days of Jesus's Public Teaching.
35. Jesus Bidding Farewell to His Disciples.
36. Jesus Betrayed, Denied, Condemned.
37. Jesus on the Cross.
38. The Risen Christ.
39. Recapitulation: The Abiding Christ.

PART 4—D. A MODERN DISCIPLE OF JESUS CHRIST: DAVID LIVINGSTONE

40. "The Smoke of a Thousand Villages."
41. "Anywhere—Provided It Be Forward."
42. The Continent Must Be Opened to the Light.
43. From the Cape to Linyanti.
44. A Route to the Sea.
45. An Escort of Barotse Men.
46. Across the Continent.
47. The Government Expedition.
48. The Death of Mrs. Livingstone.
49. "Fear God and Work Hard."
50. A New Route to the Interior.
51. Livingstone and Stanley.
52. Heart and Soul in Africa.

AIM AND LESSON TITLES

COURSE XI

CHRISTIAN LIVING

AIM.—(*a*) To strengthen and encourage those young people who have decided to live the Christian life and to help others to accept Jesus as their personal Saviour; (*b*) to lead young people into a sympathetic and intelligent attitude toward the Church and to help them to seek membership in it; (*c*) to awaken an interest in Bible reading and study as a means of personal spiritual growth.

LESSON TITLES

PART 1—A. WHAT IT MEANS TO BE A CHRISTIAN

1. The Great Source of the Christian Life.
2. The Christian Life as Interpreted by the Disciples of Jesus.
3. The Christian Life as Lived in the Early Church.
4. The Christian Life as Emphasized by Paul and James.
5. The New Testament Ideal of a Christian.
6. Reverence and Humility.
7. An Enlightened Conscience the Voice of God.
8. Repentance and Forgiveness.
9. Loyalty to Christ.
10. Freedom Through Obedience.
11. The Life of Faith and Hope.
12. The Abiding Realities of the Christian Life.
13. How to Become a Christian.

PART 2—B. PROBLEMS OF CHRISTIAN LIVING

14. Exacting Standards of Life.
15. The Lower or the Highest Good?
16. The Law of Self-Denial.
17. Personal Temptations.
18. Personal Temptations.
19. The Thought Life.
20. The Control of Appetites and Passions.
21. Doubt and Religious Growth.
22. Prayer.
23. Personal Study of the Bible.
24. Personal Responsibilities—Ability and Influence.
25. Christian Stewardship.
26. The Life for Others.

PART 3—C. THE CHRISTIAN AND THE CHURCH

27. The Church.
28. Membership in the Church.
29. Christian Baptism.
30. The Lord's Supper.
31. Church Worship.
32. The Evangelistic Work of the Church.
33. The Teaching Work of the Church.
34. The Social Work of the Church.
35. The Missionary Work of the Church throughout the World.
36. The Organization of the Local Church.
37. The Organization and Work of Our Denomination.
38. The Larger Fellowship.
39. The Allies of the Church (Related Organizations).

PART 4—D. THE WORD OF GOD IN LIFE

40. The Word of God the Standard of Conduct.
41. The Word of God in the Life of a Nation.
42. The Word of God and the Human Heart.
43. The Word of God as Practical Wisdom.
44. The Word of God a Source of Inspiration and Courage.
45. The Word of God the Voice of Hope.
46. The Word of God the Bulwark of Faith.
47. How Jesus Used the Old Testament.
48. How the Early Christians Used the Old Testament.
49. Letters of Encouragement and Counsel.
50. Records of the Life of Jesus Christ.
51. The Bible the Word of God.
52. The Bible in the World.

AIM AND LESSONS TITLES

COURSE XII

THE WORLD A FIELD FOR CHRISTIAN SERVICE

AIM.—To lead the pupil to see life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. To lead the pupil, through frank conference on himself, his limitations and his relations to the kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of successful living.

LESSON TITLES

PART 1—A. THE WORLD: A FIELD FOR CHRISTIAN SERVICE

1. The Training of Youth for Their Life Work.
2. The Needs of the World.
3. How the Needs of the World Are Met.
4. The Standard of Success.
5. The Challenge to the Individual.
6. The Kingdom and the World's Work.
7. Youth, Life, and the World's Needs.
8. Physical Efficiency.
9. Mental Efficiency.
10. Spiritual Efficiency.
11. (Girls) Women in Industry and Agriculture.
11. (Boys) The Young Man's Opportunities for Service in the World of Industry and Agriculture.
12. (Girls) Women in Business.
12. (Boys) The Young Man in Commercial Life.
13. (Girls) Women in the Professions and Public Life.
13. (Boys) The Young Man in Professional Life.

PART 2—A. THE WORLD: A FIELD FOR CHRISTIAN SERVICE
(Continued)

14. (Girls) Women in the Home.
14. (Boys) Opportunities for Service in Public Life.
15. Working for the Physical and Social Welfare of Others.
16. (Girls) Women in Christian Work.
16. (Boys) Opportunities for Service in the Christian Ministry.
17. Teachers of the Christian Religion.
18. Champions of Good Citizenship.
19. Pathfinders of the Frontier (Home Missions).
20. Ministers of Healing (Medical Missions).
21. Christian Leaders in Every Land (Foreign Missions).
22. Finding My Place in the World's Work.
23. Choosing My Place in the World's Work.
24. Fitting Myself for My Life Work.
25. Dedicating One's Leisure.
26. The World a Field for Christian Service—Where to Begin.

PART 3—R. THE PROBLEMS OF YOUTH IN SOCIAL LIFE

27. The Social Significance of Youth.
28. Habit and Its Control Over Life.
29. Honesty and Justice to One's Self.
30. Honesty and Justice to Others.
31. Truthfulness of Speech.
32. Faithfulness to One's Daily Task, and Its Effect on the Community.
33. Liquor, Tobacco, Opiates—a Social Menace.
34. Unclean and Evil Speaking and Profanity.
35. High Ideals between Young Men and Young Women.
36. The Use and Abuse of Pleasure and Recreation.
37. Friends an Companions.
38. Our Responsibility for Those Who Are Younger.
39. For Self or for Others? (Review.)

[The Biblical Material is given in the detailed outline in the Teacher's Manual.]

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BV 1558 B6

Bowen, Cawthon Asbury, 1885-
Lesson materials in the church school, l
C.A. Bowen. Nashville, Tenn., Cokesbury p
1929.
213p. diagr. 19cm. (Leadership traini
series)

"For reading and investigation" at end o
most of the chapters.

1. Religious education. 2. Sunday-schoo
I. Title.

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